

BASAAIR AL-DARAJAAT FI FAZAIL ALAY MOHAMMED^{asws}

BY

ABU JA'FAR MUHAMMAD BIN AL-HASSAN BIN
AL-FAROOKH AL-SAFFAAR
Companion of Imam Hassan Al-Askary^{asws}

Part One

"الجزء الاول " هذا هو النسخة الكبرى من كتاب بصائر الدرجات في فضائل آل محمد عليهم السلام للثقة الجليل المحدث النبيل شيخ القميين وسند المحدثين أبي جعفر محمد بن الحسن بن الفروخ الصفار ادرك أبا محمد الحسن بن على (العسكري) عليه السلام وله مسائل كتب بها إليه توفي سنة 290 تسعين ومائتين

This is the great version from the book Basaair Al-Darajaat (An Insight Into The Virtues of Alay Mohammed^{asws}) regarding the virtues of the Progeny^{asws} of Muhammad^{saww} by the trustworthy narrator and nobleman Sheykh, and the signature of the narrators, Abu Ja'far Muhammad Bin Al-Hassan Bin Al-Farookh Al-Saffar, who knew Abu Muhammad Al-Hassan Bin Ali Al-Askari^{asws}, and wrote this down from the questions posed to him^{asws}. He died in the year 290 AH.

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بسم الله الرحمن الرحيم

In the Name of Allah^{azwj} the Beneficent the Merciful

1 باب (في العلم ان طلبه فريضة على الناس)

CHAPTER 1 – REGARDING THE KNOWLEDGE, THE SEEKING OF WHICH IS AN OBLIGATION ON THE PEOPLE

(1) محمد بن الحسن الصفار المعروف بممولة قال حدثى ابراهيم بن هاشم عن الحسن بن زيد بن على بن الحسين عن ابيه عن ابى عبد الله عليه السلام قال قال رسول الله صلی الله علیه وآلہ طلب العلم فريضة على كل مسلم الا و ان الله يحب بغاة العلم.

Muhammad Bin Al-Saffar said : -

1 - It has been narrated by Ibrahim Bin Hashim, from Al-Hassan Bin Zayd Bin Ali Bin Al-Husayn, from his father, from Abu Abdullah^{asws}, said:

The Messenger of Allah^{saww} said: ‘Seeking of knowledge is an obligation on every Muslim and verily Allah^{azwj} Loves the seeking of knowledge.’

(2) حدثنا محمد بن حسان عن محمد بن على عن عيسى بن عبد الله العمرى عن ابى عبد الله عليه السلام قال طلب العلم فريضة على كل حال.

2 - It has been narrated to us Muhammad Bin Hasaan, from Muhammad Bin Ali, from Isa Bin Abdullah Al-Amar, from Abu Abdullah^{asws}, said:

‘Seeking of knowledge is an obligation under all circumstances.’

(3) يعقوب بن يزيد عن ابن ابى عمير عن رجل من اصحابنا عن ابى عبد الله ع قال امير المؤمنين عليه السلام قال رسول الله صلی الله علیه وآلہ طلب العلم فريضة على كل مسلم

3 - Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from a man from our companions, from Abu Abdullah^{asws}, said:

‘Amir-ul-Momineen^{asws}¹ said that the Messenger of Allah^{saww} said: ‘Seeking of knowledge is an obligation on every Muslim.’

(4) حدثنا محمد بن حسان عن محمد بن على عن عيسى بن عبد الله العمرى عن ابى عبد الله عليه السلام قال طلب العلم فريضة من فرائض الله

4 - It has been narrated to us Muhammad Bin Hasaan, from Muhammad Bin Ali, from Isa Bin Abdullah Al-Amary, from Abu Abdullah^{asws}, said:

‘The seeking of knowledge is an obligation from the Obligations of Allah^{azwj} .

(5) حدثنا محمد بن الحسين عن محمد بن عبد الله عن عيسى بن عبد الله عن احمد بن عمر بن على بن ابى طالب عليه السلام قال طلب العلم فريضة من فرائض الله

5 - It has been narrated to us Muhammad Bin Al-Husayn, from Muhammad Bin Abdullah, from Isa Bin Abdullah Bin Ahmad Bin Amr Bin Ali Bin Abu Talib^{asws}, said:

‘Seeking of knowledge is an obligation from the Obligations of Allah^{azwj} .

¹ The Commander of the Faithful^{asws}

2 - باب (ثواب العالم والمتعلم)

CHAPTER 2 – REWARD FOR THE TEACHER AND THE STUDENT

(1) قال حدثنا احمد بن محمد عن عبد الرحمن بن ابى نجران و محمد بن الحسين عن عاصم عن المفضل بن سالم عن جابر عن ابى جعفر عليه السلام قال قال رسول الله صلی الله عليه وآلہ ان معلم الخير يستغفر له دواب الأرض وحيتان البحر وكل ذى روح في الهواء و جميع اهل السماء والأرض وان العالم والمتعلم في الأجر سواء يأتيان يوم القيمة كفرسي رهان يزدحمان.

1 – Said, narrated to us Ahmad Bin Muhammad, from Abdul Rahmaan Bin Abu Najraan, and Muhammad Bin Al-Husayn, from Amro Bin Aasim, from Al-MufazzAl-Bin Saalim, from Jabir, from Abu Ja'far^{asws}, said:

'The Messenger of Allah^{saww} said: 'For the good teacher, Pray for Forgiveness all the animals of the earth, and the fish in the sea, and all that have souls that are in the air, and the inhabitants of the sky and the earth; and as for the teacher and the student they have equal Recompense, for they will both come on the Day of Judgment like racing horses.'

(2) حدثنا احمد بن محمد عن الحسين بن السعيد عن حماد بن عيسى عن عبد الله بن ميمون القداح عن ابى عبد الله عن ابيه عليه السلام قال قال رسول الله من سلك طريقا يطلب فيه علم سلك الله تعالى به طريقا إلى الجنة وان الملائكة لتنضع اجنحتها لطالب العلم رضا به وانه ليستغفر من في السموات ومن في الأرض حتى الحوت في البحر وفضل العالم على العابد كفضل القمر على سائر النجوم ليلة البدر وان العلماء لورثة الأنبياء ان الأنبياء لم يورثوا دينارا ولا درهما انما ورثوا العلم

2 – It has been narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Al-Saeed, from Hamaad Bin Isa, from Abdullah Bin Maymoun Al-Qadaah, from Abu Abdullah^{asws}, from his^{asws} father^{asws}, said that the Messenger of Allah^{saww} said:

'One who travels on the path of seeking knowledge, Allah^{azwj} Makes him to travel by it the path to the Paradise, and that the Angels lay out their wings for the satisfaction of the seeker of knowledge, and for him seek forgiveness the ones that are in the heavens and the ones in the earth, even the fish in the sea; and the preference of a scholar over the worshipper is like the preference of the moon over all the stars on the night of the full moon, for the scholars are the inheritors of the Prophets^{as}. The Prophets^{as} do not bequest *Dinaars* nor *Dirhams* (money), for they bequest knowledge.'

(3) حدثنا ابراهيم بن هاشم عن ابن ابى عمر عن عبد الرحمن بن الحاج عن ابى عبد الله عليه السلام قال طالب العلم يستغفر له كل شئ والحيتان في البحار والطير في جو السماء .

3 – It has been narrated to us Ibrahim Bin Hashim, from Ibn Abu Umeyr, from Abdul Rahmaan Bin Al-Hajjaj, from Abu Abdullah^{asws}, said:

'For the seeker of knowledge, seek forgiveness everything, and even the fish in the seas and the birds in the atmosphere of the sky.'

(4) حدثنا الحسن بن علي عن العباس بن عامر عن فضيل بن عثمان عن ابى عبيده عن ابى جعفر عليه السلام قال ان جميع دواب الأرض لتصلى على طالب العلم حتى الحيتان في البحر.

4 – It has been narrated to us Al-Hassan Bin Ali Bin Al-Abbas Bin Aamir, from Fazeyl Bin Usman, from Abu Ubeyda, from Abu Ja'far^{asws}, said:

'All the beasts of the earth pray for the seeker of knowledge, even the fish in the sea.'

(5) حدثنا ابراهيم بن هاشم عن الحسين بن سيف عن ابيه عن عمرو بن شمر قال حدثى جابر عن ابى عبد الله عليه السلام قال ان معلم الخير ل تستغفر له دواب الأرض و حيتان البحر وكل صغيرة وكبيرة في ارض الله و سمائه.

5 – It has been narrated to us Ibrahim Bin Hashim, from Al-Husayn Bin Sayf, from his father, from Amro Bin Shimr who said that it was narrated to him from Jabir, from Abu Abdullah^{asws}, said:

‘As for the good teacher, seek forgiveness for him the beasts of the earth, and the fish of the sea, and everything small and great in the earth of Allah^{azwj} and the skies.’

(6) حدثنا ابراهيم بن هاشم عن الحسين بن سيف عن ابيه عن وهب بن سعيد عن الحسين بن الصباح النخعي قال حدثى جرير بن عبد الله البجلي عن النبي صلى الله عليه وآله قال اوحى الله إلى انه من سلك مسلكا يطلب فيه العلم سهلت له طريقة إلى الجنة

6 – It has been narrated to us Ibrahim Bin Hashim, from Al-Husayn Bin Sayf, from his father, from Wahab Bin Saeed, from Al-Husayn Bin Al-Sabaah Al-Nakhai'e who said that it has been narrated to him from Jareer Bin Abdullah Al-Bajaly, who has narrated the following from the Prophet^{saww}:

‘Allah^{azwj} has Revealed to the one who travels on the path for the seeking of knowledge that He^{azwj} will Make his path to the Paradise to be easier.’

(7) حدثنا ابراهيم بن هاشم عن الحسين بن سيف عن ابيه عن سليمان بن عمرو النخعي عن عبد الله بن الحسن بن الحسن بن على عن ابيه عن على عليه السلام قال طالب العلم يشيعه سبعون الف ملك من مفرق السماء يقولون رب صل على محمد وآل محمد

7 – It has been narrated to us Ibrahim Bin Hashim, from Al-Husayn Bin Saf, from his father, from Suleyman Bin Amro Al-Nakhai'e, from Abdullah Bin Al-Hassan Bin Al-Hassan Bin Ali, from his father, from Ali^{asws}, said:

‘If the seeker of knowledge is a Shiite, seventy thousand Angels from the crossroads of the heaven say: ‘Lord^{azwj}! Send salutation on Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}’.

(8) حدثنا احمد بن محمد عن الحسين بن محبوب عن جابر بن زيد الجعفي عن ابى جعفر عليه السلام قال قال رسول الله العالم والمتعلم شريكان في الأجر للعلم اجران وللمتعلم اجر ولا خير في سوى ذلك.

8 – It has been narrated to us Ahmad Bin Muhammad, from Al-Hassan Bin Mahboub, from Amro Bin Abu Al-Maqdaam, from Jabir Bin Yazeed Al-Ju'fy, from Abu Ja'far^{asws}, said:

‘The Messenger of Allah^{saww} said: ‘The teacher and the student are partners in the recompense for the knowledge – double for the teacher and single for the student, and no better or worse than that.’

(9) حدثنا محمد بن الحسين بن عمرو بن عثمان والحسن بن على بن فضال جمیعا عن جمیل بن دراج عن محمد بن مسلم عن ابی جعفر عليه السلام فقال ان الذى تعلم العلم منکم له مثل اجر الذى يعلمه وله الفضل عليه تعلموا العلم من حملة العلم وعلموه اخوانکم كما علمکم العلماء.

9 – It has been narrated to us Muhammad Bin Al-Husayn Bin Amro Bin Usmaan, and Al-Hassan Bin Ali Bin Fazaal-together, from Jameel Bin Daraaj, from Muhammad Bin Muslim, from Abu Ja'far^{asws}, said:

‘Those of you who have learnt the knowledge, there is a similar reward for you to teach that knowledge to your brothers just like for the teachers who have taught you.’

(10) حدثنا عبد الله بن محمد عن محمد بن الحسين عن على بن اسپاط عن بعض اصحابه عن ابى عبد الله قال قال امير المؤمنين عليه السلام المؤمن العالم اعظم اجرا من الصائم القائم الغازى في سبيل الله وإذا مات ثلم في الاسلام ثلمة لا يسدھا شئ إلى يوم القيمة

10 – It has been narrated to us Abdullah Bin Muhammad, from Muhammad Bin Al-Hassan, from Ali Bin Asbaat, from one of his companions, from Abu Abdullah^{asws}, said:

‘Amir-ul-Momineen^{asws} said: ‘The believer who is a teacher has a greater reward than the one who Fasts and fights in the way of Allah^{azwj} and when he is laid to rest in the grave, he will be safe and nothing will affect him till the Day of Judgment.’

(11) حدثنا احمد بن محمد عن على بن الحكم عن ابى حمزة عن ابى بصير قال سمعت ابا عبد الله عليه السلام يقول من علم خيرا فله مثل اجر من عمل به فلت فان علمه غيره يجري ذلك له قال ان علمه الناس كلهم جرى له فلت فان مات قال وان مات

11 – It has been narrated to us Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Abu Hamza, from Abu Baseer who said, 'I heard Abu Abdulla^{asws} say:

'One of good knowledge, for him will be the recompense of the one who acts by it.' I said: 'If he teaches it to another one and he makes that flow forward?' He^{asws} said: 'He would have taught all those to whom the knowledge has flowed.' I said: 'And if he dies.' He^{asws} said: 'Then he dies.'

(12) حدثنا احمد بن محمد عن على بن الحكم عن فضيل بن عثمان عن ابى عبد الله عليه السلام ان دواب الأرض لتصلى على طالب العلم حتى الحيتان في الماء

12 – It has been narrated to us Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Fazeyl Bin Usman, from Abu Abdulla^{asws}:

'The beasts of the earth pray for the seeker of knowledge, even the fish in the water.'

(13) حدثنا احمد عن البرقى عن ابن ابى عمیر عن على بن يقطين عن ابى بصير قال سمعت ابا عبد الله عليه السلام يقول من علم خيرا فله اجره قلت فان علم ذلك غيره قال يجري له وان علمه الناس كلهم وزاد فيه بعضهم قلت وان مات قال وان مات.

13 – It has been narrated to us Ahmad, from Al-Barqy, from Ibn Abu Umeyr, from Ali Bin Yaqteen, from Abu Baseer who said:

'I heard Abu Abdulla^{asws} say: 'One of good knowledge, he will have recompense.' I said, 'If he teaches that to another one?' He^{asws} said: 'It flows to him, and he has taught all the people and more.' I said, 'If he dies?' He^{asws} said: 'Then he dies.'

(14) حدثنا احمد بن محمد عن الحسين بن على بن يوسف عن مقاتل بن مقاتل عن الربيع بن محمد المسلمين عن جابر عن ابى جعفر عليه السلام قال ما من عبد يغدو في طلب العلم ويروح الا خاض من الرحمة خوضا.

14 – It has been narrated to us Ahmad Bin Muhammad, from Muhammad Bin Ali Bin Al-Husayn Bin Ali Bin Yusuf, from Maqaatil Bin Maqaatil, from Al-Rabi'e Bin Muhammad Al-Musallamy, from Jabir, from Abu Ja'far^{asws}, said:

'There is no one from the servants (of Allah^{azwj}) who has decided to seek knowledge and he sincerely strives for it but is splashed with the Divine Mercy a splashing.'

(15) حدثنا احمد عن البرقى عن سليمان الجعفري عن رجل عن ابى عبد الله عليه السلام قال العالم والمتعلم في الاجر سواء.

15 – It has been narrated to us Ahmad, from Al-Barqy, from Suleiman Al-Ja'fary, from Abu Abdulla^{asws}, said:

'The teacher and the student are equal in being recompensed.'

(16) حدثنا عبد الله بن محمد عن محمد بن الحسين عن الحماد الحارثي عن ابيه عن ابى عبد الله عليه السلام قال قال رسول الله يجيء الرجل يوم القيمة وله من الحسنات كالسحاب الركام أو كالجبال الرواسى فيقول يا رب انى لى هذا ولم اعملها فيقول هذا علمك الذى علمته الناس يعلم به من بعدك.

16 – It has been narrated to us Abdullah Bin Muhammad, from Muhammad Bin Al-Husayn, from Muhammad Bin Al-Hamaad Al-Harisy, from his father, from Abu Abdulla^{asws}, said:

'The Messenger of Allah^{saww} said: 'The man will come on the Day of Judgment and to him will be Rewards like accumulated debris or properties like mountains. He will say, 'O my Lord^{azwj}! This is for me, and I have never done these deeds.' He^{azwj} will Say: "This is your knowledge which you taught the people, and they acted by it after you.'

3 - باب (معرفة العالم الذى من عرفه عرف الله ومن انكره انكر الله تعالى والسبب الذى يوفق لمعرفته

CHAPTER 3 – RECOGNITION OF THE KNOWLEDGEABLE ONE^{asws} WHOM, ONE WHO KNOWS HIM^{asws} KNOWS ALLAH^{azwj} AND ONE WHO DENIES HIM^{asws} HAS DENIED ALLAH^{azwj} THE HIGH, AND THE REASON WHICH MAKES ONE RECOGNISE HIM^{asws} ACCORDINGLY

(1) حدثنا احمد بن محمد عن الحسين بن السعيد عن محمد بن الحسين بن صغير عن حديثه عن ربى بن عبد الله عن ابى عبد الله ع انه قال ابى الله ان يجرى الاشياء الا بالأسباب فجعل لكم سبب شرحه وجعل لكم شرحه علما وجعل لكل علم ببابا ناطقا عرفه وجده من جهله ذلك رسول الله صلى الله عليه واله ونحن.

1 - It has been narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Al-Saeed, from Muhammad Bin Al-Husayn Bin Sagheer, from Rabai'e Bin Abdullah, from Abu Abdullah^{asws} that he^{asws} said:

‘Allah^{azwj} Disdains to Make matters to flow except with a reason. He^{azwj} Made for you a reason for the explanation, and Made for you a banner for explanation, and Made on every banner a speaking door. One who recognises him^{asws} recognises him^{asws}, and one who is ignorant of him^{asws} is ignorant of him^{asws}, for that is the Messenger of Allah^{saww} and us^{asws}.

(2) حدثنا على بن محمد القاشانى عن محمد بن عيسى العبيدي يرفعه قال قال أبو عبد الله عليه السلام ابى الله ان يجرى الاشياء الا بالأسباب فجعل لكل شئ سببا وجعل لكل سبب شرحه وجعل لكل مفتاح علما وجعل لكل علم ببابا ناطقا من عرفه عرف الله ومن انكره انكر الله ذلك رسول الله ونحن.

2 - It has been narrated to us Ali Bin Muhammad Al-Qashany, from Muhammad Bin Isa Al-Ubeydi from an unbroken chain said that Abu Abdullah^{asws} said:

‘Allah^{azwj} Disdains to Make matters to flow except with a reason. He^{azwj} Made for you a reason for the explanation and Made for you a key for the explanation, and Made for every key a banner, and Made on every banner a speaking door. One who recognises him^{asws} recognises him^{asws}, and one who is ignorant of him^{asws} is ignorant of him^{asws}, for that is the Messenger of Allah^{saww} and us^{asws}.

(3) حدثنا عبد الله بن جعفر عن محمد بن عيسى عن الحسين بن المنذر عن عمر بن قيس الماسر عن ابى جعفر ع قال سمعته يقول ان الله لم يدع شيئا تحتاج اليه الامة إلى يوم القيمة الا انزله في كتابه وبينه لرسوله وجعل لكل شئ حدا وجعل عليه دليلا يدل عليه

3 - It has been narrated to us Abdullah Bin Ja'far Bin Isa, from Al-Husayn Bin Al-Munzar, from Umar Bin Qays Al-Maastr, from Abu Ja'far^{asws} saying that he hear him^{asws} say:

‘Surely Allah^{azwj} never Called to anything that the community needs from Him^{azwj} up to the Day of Judgment, but He^{azwj} Brought it down in His^{azwj} Book and explained it to His^{azwj} Messenger^{saww}, and Made for everything a Limit, and Made to him^{saww} the evidence, demonstrated by him^{saww}.

(4) وروى ابراهيم بن هاشم عن يحيى بن ابى عمران عن يونس عن الحسين بن منذر عن عمر بن قيس عن ابى جعفر عليه السلام مثل ذلك.

4 - And Ibrahim Bin Hashim reported from Yahya Bin Abu Imran, from Yunus, from Al-Husayn Bin Munzar, from Umar Bin Qays, from Abu Ja'far^{asws} the like of that.

4 - باب (فضل العالم على العابد)

CHAPTER 4 – PREFERENCE OF THE LEARNED OVER THE WORSHIPPER

(1) حدثنا يعقوب بن يزيد وابراهيم بن هاشم عن ابى عميرة عن سيف بن حمزة الثمالي عن ابى جعفر عليه السلام قال عالم ينفع بعلمه افضل من عبادة سبعين. الف عابد.

1 - It has been narrated to us Yaqoub Bin Yazeed, and Ibrahim Bin Hashim, from Ibn Abu Umeyr, from Saf Bin Umeyra, from Abu Hamza Al-Thumaly, from Abu Ja'far^{asws}, said:

'The learned who gives benefit by his knowledge is more preferable than seventy thousand worshippers.'

(2) حدثنا احمد بن محمد عن الحسين سعيد عن حماد بن عيسى عن عبد الله بن ميمون عن ابى عبد الله عليه السلام عن ابىه قال قال رسول الله صلى الله عليه وآلہ فضل العالم على العابد كفضل القمر على سائر النجوم ليلة البدر.

2 - It has been narrated to us Ahmad Bin Muhammad, from Al-Husayn Saeed, from Hamaad Bin Isa, from Abdullah Bin Maymoun, from Abu Abdullah^{asws}, from his^{asws} father^{asws} who^{asws} said that the Messenger of Allah^{saww} said:

'The preference of the learned over the worshipper is like the preference of the moon on the night of the full moon over the rest of the stars.'

(3) وعنہ بهذا الاسناد قال فضل العالم احب إلى من فضل العبادة

3 - And from him^{saww} by this chain, said:

'The virtues of the learned are more beloved to me^{saww} than the virtues of the worshipper.'

(4) حدثنا محمد بن حسان وزيد عن الراوندي عن جعفر ابن محمد عليه السلام قال يأتي صاحب العلم قدام العابد بربوة مسيرة خمس مائة عام.

4 - It has been narrated to us Muhammad Bin Hasaan and Zayd, from Al-Rawandy, from Ja'far Ibn Muhammad^{asws}, said:

'The learned comes before the worshipper in eminence, by a distance of five hundred years of travel.'

(5) حدثنا يعقوب بن يزيد عن ابى عميرة عن سيف بن حمزة الثمالي عن ابى الحسين او عن ابى جعفر عليه السلام قال متلقه في الدين اشد على الشيطان من عبادة الف عابد.

5 - It has been narrated to us Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from Sayf Bin Umeyra, from Abu Hamza Al-Thumaly, from Ali Bin Al-Husayn^{asws} or from Abu Ja'far^{asws}, said:

'Conformity in Religion is harsher on the Satan^{la} than the worship of a thousand worshippers.'

(6) حدثنا احمد بن محمد اسماعيل عن سعدان بن معاویة ابن عمار قال قلت لا بي عبد الله عليه السلام رجل راوية لحديثكم بيت ذلك إلى الناس ويستدده في قلوب شيعتكم ولعل عابدا من شيعتكم ليست له هذه الرواية ايها افضل قال الرواية لحديثنا بيت في الناس ويستدده في قلوب شيعتنا افضل من الف عابد.

6 - It has been narrated to us Ahmad Bin Muhammad, from Muhammed Ismail, from Sa'daan Bin Muslim Bin Muawiya Ibn Amaar who said:

'I said to Abu Abdullah^{asws} that a man reports your^{asws} Hadeeth and transmits that to the people and establishes it in the hearts of your^{asws} Shiites, and to the worshipper from among your^{asws} Shiites, he who does not have these reports, which of these two is preferable?' He^{asws} said: 'The reporter of our^{asws} Hadeeth who transmits it to the people and establishes it in the hearts of our^{asws} Shiites is more preferable than a thousand worshippers.'

(7) حدثنا محمد بن عيسى بن يونس بن عبد الرحمن عن أبي عبد الله عليه السلام قال إذا كان يوم القيمة بعث الله عزوجل العالم والعابد فإذا وقعا بين يدى الله قال للعبد انطلق إلى الجنة وقيل للعالم فاسفع للناس بحسن تأدبك لهم

7 – It has been Narrated to us Muhammad Bin Isa Bin Yunus Bin Abdul Rahmaan, from Abu Abdullah^{asws}, said:

‘When it will be the Day of Judgment, Allah^{azwj} Mighty and Majestic will Resurrect the teacher and the worshipper. When they pause in front of Allah^{azwj}, He^{azwj} will Say to the worshipper: “Go to the Paradise.” And Say to the learned: “Intercede for the people by the beauty of your writing to them.”’

(8) حدثنا عمر بن موسى عن هارون بن مسلم عن مساعدة بن زياد عن جعفر عليه السلام عن أبيه أن النبي صلى الله عليه وآلـهـ قال إن فضل العالم على العابد كفضل الشمس على الكواكب وفضل العابد على غير العابد كفضل القمر على الكواكب.

8 – It has been narrated to us Amr Bin Musa, from Haroun Bin Muslim, from Mas'adat Bin Ziyad, from Ja'far^{asws} from his^{asws} father^{asws} that the Messenger of Allah^{saww} said:

‘The preference of the learned over the worshipper is like the preference of the sun over the stars, and the preference of the worshipper over the non-worshippers is like the preference of the moon over the stars.’

(9) حدثنا احمد بن محمد عن البرقى عن ذكره عن أبي عبد الله عليه السلام قال عالم افضل من الف عابد والفقير زاهر وقال عليه السلام عالم ينتفع بعلمه افضل من عبادة سبعين الف عابد.

9 – Narrated to us Ahmad Bin Muhammad, from Al-Barqy mentioning from Abu Abdullah^{asws}, said: ‘A learned one is more preferable than a thousand worshippers and a thousand ascetics.’ And he^{asws} said: ‘A learned one who benefits others by his knowledge is more preferable than the worship of a thousand worshippers.’

(10) حدثنا احمد بن محمد عن الحسين بن محبوب عن معاوية بن وهب قال سئلت ابا عبد الله عليه السلام عن رجالين احدهما فقيه راوية للحديث والآخر عابد ليس له مثل روایته فقال الرواية للحديث المتفقه في الدين افضل من الف عابد لا فقه له ولا رواية.

10 – Narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Mahboub, from Muawiya Bin Wahab who said:

‘I asked Abu Abdullah^{asws} about two men, one of whom is a ‘Faqih’ the reporter of the Hadeeth, and the other one a worshipper who does not have the like of these reports, he^{asws} said: ‘The reporter of the Hadeeth conforming in the Religion is more preferable than a thousand worshippers who do not have his understanding and no reports.’

5 - باب (ان الناس يغدون على ثلاثة عالم ومتعلم وغثاء وان الانمة من آل محمد صلوات الله عليهم هم العلماء وشيعتهم المتعلمون وسائر الناس غثاء

CHAPTER 5 – THE PEOPLE ARE CATEGORISED INTO THREE: THE KNOWLEDGEABLE ONES, AND THE STUDENTS AND THE WORTHLESS AND THAT THE IMAMS^{asws} FROM THE PROGENY^{asws} OF MUHAMMAD^{saww}, THEY^{asws} ARE THE KNOWLEDGEABLE ONES, AND THEIR^{asws} SHIITES ARE THE STUDENTS, AND THE REST OF THE PEOPLE ARE WORTHLESS

(1) حدثنا ابراهيم بن هاشم عن يحيى بن ابي عمران عن يونس عن جميل قال سمعت ابا عبد الله عليه السلام يقول يغدوا الناس على ثلاثة صنوف عالم ومتعلم وغثاء فنحن العلماء وشيعتنا المتعلمون وسائر الناس غثاء

1 - Narrated to us Ibrahim Bin Hashim, from Yahya Bin Abu Umran, from Yunus, from Jameel who said, 'I heard Abu Abdullaah^{asws} say:

'The people are divided into three categories; the knowledgeable one, and the student, and the worthless, and we^{asws} are the knowledgeable ones, and our^{asws} Shiites are the students, and the rest of the people are worthless.'

(2) حدثى الحسن بن على عن العباس بن عامر عن سيف بن عميرة عن عمرو بن شمر عن جابر عن ابى عبد الله عليه السلام قال ان الناس رجالن عالم ومتعلم وساير الناس غثاء فنحن العلماء وشيعتنا المتعلمون وسائر الناس غثاء.

2 - It has been narrated to me Al-Hassan Bin Ali, from Al-Abbas Bin Aamir, from Sayf Bin Umayra, from Amro Bin Shimr, from Jabir, from Abu Abdullaah^{asws}, said:

'As for the people there are two; knowledgeable one and the student, and the rest of the people are worthless. We^{asws} are the knowledgeable ones, and our^{asws} Shiites are the students, and the rest of the people are worthless.'

(3) حدثنا محمد بن الحسين بن عبد الرحمن بن ابي هاشم عن سالم عن ابى عبد الله عليه السلام قال الناس يغدون على ثلاثة عالم ومتعلم وغثاء فنحن العلماء وشيعتنا المتعلمون وسائر الناس غثاء.

3 - It has been narrated to us Muhammad Bin Al-Husayn Bin Abdul Rahmaan Bin Abu Hashim, from Saalim, from Abu Abdullaah^{asws}, said:

'The people are categorised into three; a knowledgeable one, and a student, and worthless. We^{asws} are the knowledgeable ones, and our^{asws} Shiites are the students, and the rest of the people are worthless.'

(4) حدثى محمد بن عبد الحميد عن سيف بن عميرة قال حدثى أبو سلمة قال سمعت ابا عبد الله عليه السلام يقول يغدوا الناس على ثلاثة عالم ومتعلم وغثاء فسئلوه عن ذلك فقال نحن العلماء وشيعتنا المتعلمون وسائر الناس غثاء.

4 - It has been narrated to me Muhammad Bin Abdul Hameed, from Sayf Bin Umayra who said that it was narrated to him from Abu Salma, who said:

'I heard Abu Abdullaah^{asws} say: 'The people are categorised into three; Knowledgeable ones, students, and worthless.' I asked him^{asws} about that, he^{asws} said: 'We^{asws} are the knowledgeable ones, and our^{asws} Shiites are the students, and the rest of the people are worthless.'

(5) حدثنا احمد بن محمد عن الحسن بن على الوشا عن احمد بن عايز عن ابى خديجة عن ابى عبد الله عليه السلام قال ان الناس يغدون على ثلاثة عالم ومتعلم وغثاء فنحن العلماء وشيعتنا المتعلمون وسائر الناس غثاء.

5 - It has been narrated to us, Ahmad Bin Muhammad, from Al-Hassan Bin Ali Al-Washaa, from Ahmad Bin Aayaz, from Abu Khadija, from Abu Abdullaah^{asws}, said:

'Surely, the people are categorised into three; knowledgeable one, and student, and worthless. We^{asws} are the knowledgeable ones, and our^{asws} Shiites are the students, and the rest of the people are worthless.'

6 - (باب ما امر الناس بان يطلبوا العلم من معدنه ومعدنه آل محمد عليهم السلام)

CHAPTER 6 – THE PEOPLE HAVE BEEN ORDERED TO ACQUIRE THE KNOWLEDGE FROM ITS QUARRY, AND ITS QUARRY IS THE PROGENY^{asws} OF MUHAMMAD^{saww}

(1) حدثى السندي بن محمد عن ابى بن عثمان عن عبد الله سليمان قال سمعت ابا جعفر عليه السلام وعنه رجل من اهل البصرة يقال له عثمان الاعمى وهو يقول ان الحسن البصري يزعم ان الذين يكتنون العلم يؤذى ريح بطونهم اهل النار فقال أبو جعفر عليه السلام فهلك إذا مؤمن آل فرعون وما زال العلم مكتوماً منذ بعث الله نوحًا عليه السلام فليذهب الحسن يميناً وشمالاً فوالله ما يوجد العلم اهيننا.

1 - It has been narrated to Al-Sanady Bin Muhammad, from Aban Bin Usman, from Abdullah Suleyman who said:

'I heard Abu Ja'far^{asws}, and with him^{asws} was a man from the people of Basra saying to him, 'Usman Al-A'amma was saying that Al-Hassan Al-Basry thinks that the ones who hide their knowledge will have such a bad smell from their stomachs, that it will hurt the inhabitants of the Fire.' Abu Ja'far^{asws} said: 'He did perish, when the believer of the people of Pharaoh^{la} did not stop hiding until Allah^{azwj} sent Noah^{sa}. Let Al-Hassan go left and right, by Allah^{azwj}, he will never find the knowledge except over here.'

(2) حدثى أبو جعفر احمد ابن محمد عن الحسن بن سعيد عن يحيى بن الحطبي عن معلى بن ابى عثمان عن ابى بصير عن ابى عبد الله عليه السلام قال قال لى ان الحكم بن عتبة ممن قال الله ومن الناس من يقول امنا بالله وبالیوم الاخر وما هم بمؤمنین فليشرق الحكم ولغيره اما والله لا يصيب العلم الا من اهل بيت نزل عليهم جبرئيل عليه السلام.

2 - It has been narrated to me Abu Ja'far Ahmad Ibn Muhammad, from Al-Hassan Bi Saeed, from Al-Nazar Bin Suwed, from Yahya Bin Al-Halby, from Moala Bin Abu Usman, from Abu Baseer, from Abu Abdullah^{asws}, said:

'Al-Hakam Bin Otaiba said to me^{asws}, who said that Allah^{azwj} said; **[2:8] And there are some people who say: We believe in Allah and the last day; and they are not at all believers.** Al-Hakam can go to the East and to the West, but, by Allah^{azwj}, he will not succeed in acquiring knowledge except from the People^{asws} of the Household upon whom^{asws} Came Jibraeel^{as}.

(3) حدثى السندي بن محمد و محمد بن الحسين عن جعفر بن بشير عن ابى عثمان عن ابى بصير قال سالت ابا جعفر عليه السلام عن شهادة ولد الزنا تجوز قال لا فقلت ان الحكم بن عتبة يزعم انها تجوز فقال اللهم لا تغفر له ذنبه ما قال الله للحكم انه لذكر لك ولقومك وسوف تستلون فليذهب الحكم يميناً وشمالاً فوالله لا يوجد العلم الا من اهل بيت نزل عليهم جبرئيل.

3 - It has been narrated to me Al-Sandy Bin Muhammad and Muhammad Bin Al-Hassan, from Ja'far Bin Bashir, from Aban Bin Usman, from Abu Baseer who said,

'I asked Abu Ja'far^{asws} about the bearing of the witness of an illegitimately born person, whether it is permissible, he^{asws} said: 'No.' I said, 'Al-Hakam Bin Oteiba thinks that it is permissible.'

He^{asws} said: 'Our Allah^{azwj}! Do not Forgive his sins, did not Allah^{azwj} Say for Al-Hakam **[43:44] And most surely it is a reminder for you and your people, and you shall soon be questioned.** Al-Hakam, he can go to the right and to the left, by Allah^{azwj}, he will not find the knowledge except from the People^{asws} of the Household upon whom^{asws} Came Jibraeel^{as}.

(4) حدثنا احمد بن محمد عن الحسين بن على عن ابى اسحق ثعلبة عن ابى مریم قال قال أبو جعفر عليه السلام لسلمة بن كهيل والحكم بن عتبة شرقا وغربا لن تجدا علماء صحيحا الا شيئا يخرج من عندنا اهل البيت.

4 - It has been narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Ali, from Abu Is'haq Tha'albat, from Abu Maryam who said:

'Abu Ja'far^{asws} said to Salmat Bin Kaheel and Al-Hakam Bin Oteiba: 'Go East and go West, you will not find the correct knowledge except for the things that come out from us^{asws} People^{asws} of the Household.'

(5) حدثنا الفضل عن موسى بن القسم عن حماد بن عيسى عن سليمان بن خالد قال سمعت ابا جعفر عليه السلام يقول وسئلہ رجل من اهل البصرة فقال ان عثمان الاعمى يروى عن الحسن ان الذين يكتمون العلم تؤذى ريح بطنهم اهل النار قال أبو جعفر عليه السلام فهلك إذا مؤمن ال فرعون كذلك من فروج الزناة وما زال العلم مكتوما قبل قتل ابن آدم فليذهب الحسن يمينا وشمالا لا يوجد العلم الا عند اهل العلم الذين نزل عليهم جبرئيل.

5 - It has been narrated to us Al-Fazl, from Musa Bin Al-Qasam, from hamaad Bin Isa, from Suleman Bin Khalid who said:

'I heard Abu Ja'far^{asws} say that when a man from the people of Basra questioned him^{asws}, 'Usman Al-A'amma has reported from Al-Hassan that the ones who hide the knowledge will have a smell coming out from their stomachs that it will hurt the inhabitants of the Fire.' Abu Ja'far^{asws} said: 'Perished! Then the believer of the People of Pharaoh^{la} lied and that from chicken of adulterers, and hiding of the knowledge has not stopped even from before the killing of the son^{as} of Adam^{as}. Al-Hassan, he can go right and left, he will not find the knowledge except with the People of Knowledge^{asws} upon whom^{asws} Came Jibreel^{as}'.

(6) حدثنا محمد بن عيسى عن الحسن بن عثمان عن يحيى بن الحلبى عن ابيه عن ابى جعفر عليه السلام قال قال رجل وانا عنده ان الحسن البصري يروى ان رسول الله صلى الله عليه وآله قال من كتم علماء جاء يوم القيمة ملجم بالجام من النار قال كذب وبحه فайн قول الله وقال رجل مؤمن من آل فرعون يكتم ايمانه انقالون رجالا ان يقول ربى الله ثم مد بها أبو جعفر عليه السلام صوته فقال ليذهبوا حيث شاؤا اما والله لا يجدون العلم الا هيهنا ثم سكت ساعة ثم قال أبو جعفر عليه السلام عند آل محمد.

6 - It has been narrated to us Muhammad Bin Isa, from Al-Hassan Bin Ali Bin Fazaal, from Al-Husayn Bin Usman, from Yahya Bin Halb, from his father, from Abu Ja'far say when a man said, and I was with him, 'Al-Hassan Al-Basry has reported from the Messenger of Allah^{saww} that he^{saww} said:

'One who hides knowledge will go on the Day of Judgment chained in the reins from the Fire.' He^{asws} said: 'Lie! Woe be unto him. So where are the Word of Allah^{azwj}?' And said: 'A believing man from the people of Pharaoh^{la} hid his belief for men were being killed for saying Allah^{azwj} is my Lord^{azwj}'. Then Abu Ja'far^{asws} increased his^{asws} voice and said: 'He can go wherever he so desires, but, by Allah^{azwj}, he will not find the knowledge except over here.' Then after remaining silent for a while, Abu Ja'far^{asws} said: 'With the Progeny^{asws} of Muhammad^{saww},

(نادر من الباب وهو منه ان العلماء هم آل محمد ص)

RARE FROM THE CHAPTER AND THEY ARE PART OF IT – AS FOR THE KNOWLEDGEABLE ONES, THEY ARE THE PROGENY^{asws} OF MUHAMMAD^{saww}

(1) حدثى احمد بن محمد عن خالد عن ابى البخترى وسندى بن محمد عن ابى البخترى عن ابى عبد الله عليه السلام قال ان العلماء ورثة الانبياء وذلك ان الانبياء لم يورثوا درهما ولا دينارا وانما ورثوا احاديث من احاديثهم فمن اخذ شيئا منها فقد اخذ حظا وافرا فانتظروا علمكم هذا من تأخذونه فان فينا اهل البيت في كل خلف عدوا لا ينفعون عنه تحريف الغالين وانتقال المبطلين وتأويل الجاهلين.

1 - It has been narrated to me Ahmad Bin Muhammad, from Muhammad Bin Khalid, from Abu Al-Bakhtary and Sanady Bin Muhammad, from Abu Al-Bakhtary, from Abu Abdullaah^{asws}, said:

'The knowledgeable ones are the inheritors of the prophets^{as}, they^{as} do not bequest Dirhams and Dinaars, for they^{as} bequest Hadeeth from their^{as} Hadeeth. The one who takes anything for these it is as if he has taken abundant good. Take a look at your knowledge, if you have taken this from us^{asws} the People^{asws} of the Household then you will deny every enemy, every distortion of the exaggerators, and the plagiarism of the falsifiers and the explanations of the ignorant.'

(2) حدثى الحسن بن موسى الخشاب عن غياث بن كلوب عن اسحق بن عمار عن جعفر عن ابيه عليه السلام ان رسول الله صلى الله عليه وآله قال ما وجدتم في كتاب الله فالعمل به لازم لا عذر لكم في تركه وما لم يكن في كتاب الله وكانت فيه سنة مني فلا عذر لكم في ترك سنتي وما لم يكن فيه سنة مني فما قال اصحابي فخذوه فانما مثل اصحابي فيكم كمثل النجوم فباليها اخذ اهتدى وباي اقاويل اصحابي اخذتم اهتديتكم واختلاف اصحابي لكم رحمة قيل يا رسول الله صلى الله عليه وآله ومن اصحابك قال اهل بيتي.

2 - It has been narrated to me Al-Hassan Bin Musa Al-Khashaab, from Gyaas Bin Kaloob, from Is'haq Bin Amaar, from Ja'far^{asws} from his^{asws} father^{asws} that the Messenger of Allah^{saww} said:

'What you find in the Book of Allah^{azwj}, the doing of which is a necessity, there is no excuse for you to avoid it, and that which is not in the Book of Allah^{azwj} and it was in my^{saww} Sunnah, there is no excuse for you in the avoidance of my^{saww} Sunnah, and that which is not in my^{saww} Sunnah, what my^{saww} companions say, take it, for the example of my^{saww} companions is like the example of the stars, take guidance from any one of the statements of my^{saww} companions. Take them and be guided, and the differences of my^{saww} companions are a Mercy to you.' It was said to him^{saww}, 'O Messenger of Allah^{saww}, and who are your^{saww} companions?' He^{saww} said: 'People^{asws} of my^{saww} Household.'

(3) حدثنا احمد بن محمد عن الحسن بن علي بن فضال يرفعه إلى ابى عبد الله عليه السلام قال ان العلماء ورثة الانبياء وذلك ان الانبياء لم يورثوا دينارا ولا درهما وانما ورثوا احاديث من احاديثهم فمن اخذ بشئ منها فقد اخذ حظا وافرا فانتظروا علمكم هذا من تأخذونه فان فينا في كل خلف عدوا لا ينفعون عنه تحريف الغالين وانتقال المبطلين وتأويل الجاهلين.

3 - It has been narrated to us Ahmad Bin Muhammad, from Al-Hassan Bin Ali Bin FazaAl-with an unbroken chain going up to Abu Abdullaah^{asws}, said:

'The knowledgeable ones^{asws} are the inheritors of the Prophets^{as}, and that the Prophets^{as} do not bequest Dinaars nor Dirhams, and they^{as} bequest Hadeeth from their^{as} Hadeeth. Anyone who takes anything from these has taken abundant good. Take a look at this knowledge of yours, if it is from us^{asws} against all the enemies, you will deny the distortions of the exaggerators, and the plagiarism of the falsifiers, and the explanations of the ignorant.'

(4) حدثنا احمد بن محمد عن البرقى عن ابراهيم بن الاسحق الأزدي عن ابى عثمان العبدى عن جعفر عليه السلام عن ابىه عن على عليه السلام قال قال رسول الله صلی الله عليه وآلہ قراءة القرآن في الصلوة افضل من قراءة القرآن في غير الصلوة و ذكر الله افضل من الصدقة والصدقة افضل من الصوم والصوم جنة ثم قال رسول الله صلی الله عليه وآلہ لا قول الا بعمل ولا عمل الا بنيۃ ولا نیۃ الا باصابة السنة.

4 – It has been narrated to us Ahmad Bin Muhammad, from Al-Barqy, from Ibrahim Bin Al-Is'haq Al-Azdy, from Abu Usman Al-Abady, from Ja'far^{asws}, from his^{asws} father^{asws} said that the Messenger of Allah^{saww} said:

'The recitation of the Quran during Prayers is more preferable than the recitation of the Quran in other than Prayers, and the Remembrance of Allah^{azwj} is more preferable than Sadaqa and the Sadaqa is more preferable than Fast, and the Fast is a garden.' Then the Messenger of Allah^{saww} said: 'There are no words except by deeds, and no deed except by intention, and no intention except by harvesting the Sunnah.'

7 - (باب في ائمة آل محمد صلى الله عليه وآلله مستقى العلم عندهم وانهم علماء لا يظلمون ولا يجهلون)

CHAPTER 7 – REGARDING THE IMAMS^{asws} OF THE PROGENY^{asws} OF MUHAMMAD^{saww}, WHOSOEVER DERIVES KNOWLEDGE FROM THEM^{asws}, AND THEY^{asws} ARE THE KNOWLEDGEABLE ONES, WILL NOT BE WRONGED AND WILL NOT BE IGNORANT

(1) حدثنا ابراهيم بن اسحق عن عبد الله بن حماد عن صباح المزنى عن الحارث بن حصيرة عن الحكم بن عتبة قال لقى رجل الحسين بن على بالشعلية وهو يريد كربلا فدخل عليه فسلم عليه فقال له الحسين عليه السلام من أي البلدان أنت فقال من اهل الكوفة قال يا اهل الكوفة اما والله لو لقيتك بالمدينة لاريناك اثر جبرئيل من دارنا وننزله على جدي بالوحى يا اخا اهل الكوفة مستقى العلم من عندنا افعلموا وجهلنا هذا مالا يكمن.

1 - It has been narrated to us Ibrahim Bin Is'haq, from Abdullah Bin Hamaad, from Sabaah Al-Mazny, from Al-Haris Bin Haseer, from Al-Hakam Bin Oteiba the following:

'A man met Al-Husayn Bin Ali^{asws} during Thalbiyya, and he^{asws} wanted to go to Karbala. He came up to him^{asws} and greeted him^{asws}. Al-Husayn^{asws} said to him: 'From which of the cities are you?' He said, 'From the people of Kufa.' He^{asws} said: 'O person of Kufa! Had you met me^{asws} in Medina I^{asws} would have shown to you the effects of Jibreel Coming down on our^{asws} House on my^{asws} grandfather^{saww} with the Revelation. O brother from the people of Kufa, derive the knowledge from us^{asws}, you will learn, and there can never be anything beyond us^{asws}.

(2) حدثنا الهيثم النهدي الكوفي عن الحسن بن على عن ابن هراسة الشيباني عن شيخ من اهل الكوفة قال رأيت على بن الحسين عليه السلام يمني فقال فمن الرجل فقلت رجل من اهل العراق فقال لي يا اخا اهل العراق اما لو كنت عندنا بالمدينة لاريناك مواطن جبرئيل من دويننا استقانا الناس العلم فتربيهم علموا وجهلنا.

2 - It has been narrated to us Al-Haysam Al-Nahdy Al-Kufy, from Al-Hassan Bin Ali, from Ibn Haraasat Al-Shaybany, from Sheykh from the people of Kufa who said,

'I saw Ali^{asws} Bin Al-Husayn^{asws} at Mina. He^{asws} said: 'Where does the man come from?' I said, 'From the people of Iraq.' He^{asws} said to me: 'O brother from the people of Iraq, had you been with us^{asws} in Medina, we^{asws} would have shown you the place of Jibreel^{as} in our^{asws} houses. If the people derive knowledge from us^{asws}, we^{asws} would show them what we^{asws} know and where we remain silent.'

(3) حدثنا احمد بن محمد عن الحسن بن محبوب قال حدثنا يحيى بن عبد الله ابى الحسن صاحب الدليل قال سمعت جعفر بن محمد عليه السلام يقول وعنه ناس من اهل الكوفة عجبًا للناس انهم اخذوا علمهم كلهم عن رسول الله صلى الله عليه وآلله فعلوا به واهتدوا ويروا فانا اهل بيته وذریته لم نأخذ علمه ونحن اهل بيته وذریته في منازلنا نزل الوحى ومن عندنا خرج العلم إلينا افieron انهم علموا واهتدوا وجهلنا نحن وضللنا ان هذا لمحال.

3 - It has been narrated to us Ahmad Bin Muhammad, from Al-Hassan Bin Mahboub, who said that it has been narrated from Yahya Bin Abdullah Abu Al-Hassan the master of Al-Daylam who said:

'I heard Ja'far Bin Muhammad^{asws} say, and with him^{asws} were people from Kufa: 'I^{asws} am surprised at the people that they try to take all of their knowledge from the Messenger of Allah^{saww}, learn from it and be guided and report it, and I^{asws} am the person from his^{saww} Household, and of his^{saww} descent, they never take it from me^{asws}, and we^{asws} are the people of his^{saww} Household, and of his^{saww} descent, and regarding our^{asws} status the Revelation Came down, and ones to whom comes the knowledge from us^{asws} will see that they will learn and be guided, and that ignorance and straying is an impossibility for us^{asws}.

(نادر من الباب وهو منه)

RARE FROM THE CHAPTER AND IT IS FROM IT

(1) حدثى محمد بن الجعفى عن جعفر بن بشير والحسن بن على بن فضال عن مثنى عن زراره قال كنت قاعدا عند ابى جعفر عليه السلام فقال رجل من اهل الكوفة يسئلته عن قول امير المؤمنين سلونى عما شئتم ولا تسئلونى عن شىء الا انباتكم به فقال انه ليس احد عنده علم الا خرج من عند امير المؤمنين عليه السلام. فلذذهب الناس حيث شاؤا فواحة ليأتىهم الأمر هيئنا وأشار بيده إلى المدينة.

1 - It has been narrated to me Muhammad Bin Al-Ju'fy, from Ja'far Bin Bashir, and Al-Hassan Bin Ali Bin Fazaal, from Masn, from Zarara, said:

'I was sitting with Abu Ja'far^{asws}, a man from the people of Kufa said, asked him^{asws} about the statement of Amir-ul-Momineen^{asws}: "Ask me^{asws} what you like, and you will not ask me^{asws} anything but you will progress by it.' He^{asws} said: 'There was no one who had knowledge except that, which came out from Amir-ul-Momineen^{asws}. Let the people go wherever they want, but by Allah^{azwj}, the Commands will come to them from here.' He^{asws} pointed by his hand to Medina (the city).'

8 - (باب في الضلال الذين ضلوا من أئمة الحق واتخذوا الدين رأيهم بغير هدى من أئمة الحق)

CHAPTER 8 – REGARDING THE STRAYING ONES BEING THOSE THAT HAVE STRAYED AWAY FROM THE TRUE IMAMS^{asws} AND TAKE TO THEIR OWN OPINIONS WITHOUT GUIDANCE FROM THE TRUE IMAMS^{asws}

(1) حدثنا احمد بن محمد عن الحسين بن سعيد عن النضر بن سليمان عن المعلى بن خنيس عن ابى عبد الله عليه السلام في قول الله عزوجل ومن اضل من اتبع هويه بغير هدى من الله يعني من يتخذ دينه رأيه بغير هدى من ائمة الهدى.

1 - It has been narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Nazar Bin Suweyd, from Al-Qasam Bin Suleyman, from Al-Moala Bin Khunays, who said:

Abu Abdullah^{asws} said regarding the Statement of Allah^{azwj} Mighty and Majestic [28:50] **and who is more erring than he who follows his low desires without any guidance from Allah?** : 'It means one who takes his religion by his own opinion without guidance from the guiding Imams^{asws}' .

(2) وعن الحسين عن احمد بن محمد عن ابى الحسن عليه السلام في قوله الله عزوجل ومن اضل من اتبع هويه بغير هدى من الله يعني من اتخذ دينه رأيه بغير هدى من ائمة الهدى.

2 - And from him, from Al-Husayn, from Ahmad Bin Muhammad said:

Abu Al-Hassan^{asws} said regarding the Statement of Allah^{azwj} Mighty and Majestic [28:50] **and who is more erring than he who follows his low desires without any guidance from Allah?** : 'It means one who takes his religion by his own opinion without guidance from the Imams^{asws} of guidance.'

(3) حدثنا محمد بن الحسين عن النضر بن شعيب عن محمد بن الفضل عن ابى حمزة الثمالي قال سمعت ابا جعفر عليه السلام عن قول الله عزوجل ومن اضل من اتبع هويه بغير هدى من الله قال عنى الله بها من اتخذ دينه رأية من غير امام من ائمة الهدى.

3 - It has been narrated to us Muhammad Bin Al-Husayn, from Al-Nazar Bin Shuaib, from Muhammad Bin Al-Fazal, from Abu Hamza Al-Thumaly who said:

'I heard Abu Ja'far^{asws} regarding the Statement of Allah^{azwj} Mighty and Majestic [28:50] **and who is more erring than he who follows his low desires without any guidance from Allah?** Say: 'Allah^{azwj} Means by it the one who take his religion from the opinions of the (false) imams other than the Imams^{asws} of guidance.'

(4) حدثنا عبد الله بن محمد بن الحسين عن غالب النحوي عن ابى عبد الله عليه السلام في قول الله تعالى ومن اضل من اتبع هويه بغير هدى من الله قال اتخاذ رأيه دينا.

4 - It has been narrated to us Abdullah bin Muhammad Bin Al-Husayn, from Al-Hajaal, from Ghalib Al-Nahwy the following:

Abu Abdullah^{asws} said regarding the Statement of Allah^{azwj} the High [28:50] **and who is more erring than he who follows his low desires without any guidance from Allah?** Imam^{asws} Said: '(it is) To take religion by one's own opinion.'

(5) حدثنا عباد بن سليمان عن سعد بن سعد عن محمد بن فضيل عن ابى الحسن في قول الله عزوجل ومن اضل من اتبع هويه بغير هدى من الله يعني اتخاذ دينه هويه بغير هدى من ائمة الهدى.

5 - It has been narrated to us Abaad Bin Suleyman, from Sa'd, from Muhammad Bin Fazeyl the following:

Abu Al-Hassan said regarding the Statement of Allah^{azwj} Mighty and Majestic [28:50] **and who is more erring than he who follows his low desires without any guidance from Allah?** Imam^{asws} said: 'It means taking his desires as religion, without guidance from the Imams^{asws} of guidance.'

(نادر من الباب)

RARE FROM THE CHAPTER

(1) حدثنا يعقوب بن يزيد عن اسحق بن عمار عن احمد بن النضر عن عمرو بن شمر عن جابر بن يزيد عن ابى جعفر عليه السلام انه قال من دان الله بغير سماع عن صادق الزمه الله التيه إلى يوم القيمة.

1 - It has been narrated to us Yaqoub Bin Yazeed, from Is'haq Bin amaar, from Ahmad Bin Al-nazar, from Amro Bin Shimr, from Jabir Bin Yazeed, from Abu Ja'far^{asws} that he^{asws} said:

'One who makes to be his religion without having heard from the truthful, Allah^{azwj} will Necessitate straying for him up to the Day of Judgment.'

(2) حدثنا الحسين بن محمد عن معلى بن محمد بن معاذ السياري عن ابي عبد الله قال سأله رجل عن قول الله عزوجل فمن اتبع هدای فلا يضل ولا يشقى قال من قال بالائمه واتبع امرهم ولم يجز طاعتهم.

2 - It has been narrated to us Al-Husayn Bin Muhammad, from Moala Bin Muhammad, from Ahmad Bin Muhammad Al-Sayyari, from Abu Abdullah^{asws} said:

When a man questioned him^{asws} about the Statement of Allah^{azwj} Mighty and Majestic [20:123] ***then whoever follows My guidance, he shall not go astray nor be unhappy.*** Imam^{asws} said: 'One who speaks by the Imams^{asws} and follows their^{asws} orders to him, and not from those whose obedience is not permissible.'

9 - باب (فيه خلق ابدان الانماء وقلوبهم وابدان الشيعة وقلوبهم لنلا يدخل الناس الغلو في عجائب علمهم)

CHAPTER 9 – REGARDING THE CREATION OF THE BODIES OF THE IMAMS^{asws} AND THEIR^{asws} HEARTS, AND THE BODIES OF THE SHIITES AND THEIR HEARTS, LEST THE PEOPLE EXAGGERATE IN THE MYSTERIES OF THEIR^{asws} KNOWLEDGE

(1) حدثنا احمد بن محمد عن الحسين بن محبوب قال حدثني شيخ من اهل المدائن يسمى بشر ابن ابي عقبه عن ابى جعفر وابى عبد الله عليه السلام قال ان الله خلق محدما من طينة من جوهرة تحت العرش وانه كان لطينة نضج فجبل طينة امير المؤمنين عليه السلام من نضج طينة رسول الله صلی الله عليه وآلہ وکان لطينة امير المؤمنين عليه السلام نضج فجبل طينتنا من فضل طينة امير المؤمنين عليه السلام وكانت لطينتنا نضج فجبل طينة شيعتنا من نضج طينتنا فقلوبهم تحن علينا وقلوبنا تعطف عليهم تعطف الوالد على الولد ونحن خير لهم وهم خير لنا ورسول الله صلی الله عليه وآلہ لنا خير ونحن له خير.

1 - It has been narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Mahboub who said that it was narrated to him from a Sheykh from the people of Medina called Bashar Ibn Abu Uqba, from Abu Ja'far^{asws} and Abu Abdullah^{asws}, said:

'Surely Allah^{azwj} Created Muhammad^{saww} from the clay from the jewel under the Throne, and that it was the clay that seeped from it that became a mountain, Amir-ul-Momineen^{asws} was from the clay that seeped from the clay of the Messenger of Allah^{saww}. And it was the seepage from the clay of Amir-ul-Momineen^{asws} so that it became a mountain that was Our^{asws} clay from the grace of the clay of Amir-ul-Momineen^{asws}, and it was the seepage from our^{asws} clay that became a mountain for the clay of our^{asws} Shiites. Their hearts yearned for us^{asws} and our^{asws} hearts were merciful to them, like the mercy of the father to the son, and we^{asws} are good to them and they are good to us^{asws}, and the Messenger of Allah^{saww} is good to us^{asws} and we^{asws} are good to him^{saww}.

(2) حدثنا محمد بن عيسى عن ابى الحاج قال لى ابى جعفر عليه السلام يا ابا الحاج ان الله خلق محدما وآل محمد من طينة علين وخلق قلوبهم من طينة فوق ذلك وخلق شيعتنا من طينة دون علين وخلق قلوبهم من طينة علين فقلوب شيعتنا من ابدان آل محمد وان الله خلق عدو آل محمد من طين سجين وخلق قلوبهم من طين اخبت من ذلك وخلق شيعتهم من طين دون طين سجين وخلق قلوبهم من طين سجين فقلوبهم من ابدان اولئك وكل قلب يحن إلى بدنها.

2 - It has been narrated to us Muhammad Bin Isa, from Abu Al-Haaj who said:

'Abu Ja'far^{asws} said to me: 'O Abu Al-Hajaaj, surely Allah^{azwj} Created the clay of Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww} from the clay of Iliyeen, and Created their^{asws} hearts from the clay higher than that, and Created our^{asws} Shiites from the clay of other than Iliyeen and created their hearts from the Iliyeen. The hearts of our^{asws} Shiites are from the bodies of the Progeny^{asws} of Muhammad^{saww}, and surely Allah^{azwj} Created the enemies of the Progeny^{asws} of Muhammad^{saww} from the clay of Sijjeen and Created their hearts from clay worse than that, and Created their Shiites from clay other than the clay of Sijjeen, and Created their hearts from clay of Sijjeen. Their hearts are from the bodies of those ones, and every heart longs for its body.'

(3) وحدثني احمد بن محمد عن ابى نشهل قال حدثني محمد بن اسماعيل عن ابى حمزه الثمالي قال سمعت ابا عبد الله عليه السلام يقول ان الله خلقنا من اعلى علين وخلق قلوب شيعتنا مما خلقنا منه وخلق ابدانهم من دون ذلك فقلوبهم تهوى إلينا لأنها خلقت مما خلقت ثم تلا هذه الاية كلاما ان كتاب الأبرار لفی علين وما ادریک ما علیون كتاب مرقوم يشهده المقربون وخلق عدونا من سجين وخلق شيعتهم مما خلقهم منه وابدانهم من دون ذلك فقلوبهم تهوى إليهم لأنها خلقت مما خلقوه منه ثم تلا هذه الاية كلاما ان كتاب الفجار لفی سجين وما ادریک ماسجين كتاب مرقوم

3 - And it has been narrated to me from Ahmad Bin Muhammad, from Muhammad Bin Khalid, from Abu Nash'hAl-who said that it was narrated to him from Muhammad Bin Ismail, from Abu Hamza Al-Thumaly who said:

'I heard Abu Abdullah^{asws} say: 'Surely Allah^{azwj} Created us^{asws} from the high Iliyeen and Created the hearts of our^{asws} Shiites from that which we^{asws} had been created, and Created their bodies from other than that. Their hearts desire for us^{asws} because they have been created from what we^{asws} have been created.' Then recited these Verses [83:18] **Nay! Most surely the record of the righteous shall be in the Iliyin.** [83:19] **And what will make you know what the highest Iliyin is?** [83:20] **It is a written book,** [83:21] **Those who are drawn near (to Allah) shall witness it.** 'And Created our^{asws} enemies from Sijjeen, and Created their Shiites from what they had been Created from and their bodies from other than that. Their hearts yearn towards them because these have been Created from that which those have been Created.' Then recited these Verses [83:7] **Nay! Most surely the record of the wicked is in the Sijjin.** [83:8] **And what will make you know what the Sijjin is?** [83:9] **It is a written book.**

(4) وحدثني احمد بن محمد بن خالد عن فضاله عن على بن ابى حمزة عن ابى بصير عن ابى جعفر عليه السلام قال انا وشيعتنا خلقنا من طينة واحدة وخلق عدونا من طينة خبال من حماء مسنون.

4 - And narrated to me Ahmad Bin Muhammad, from Muhammad Bin Khalid, from Fazaalahu, from Ali Bin Abu Hamza, from Abu Baseer, from Abu Ja'far^{asws}, said:

'^{asws} and our^{asws} Shiites have been Created from one clay, and our enemies have been Created from worn out clay of the rotten mix.'

(5) حدثى العباس بن معروف عن حماد بن عيسى عن ربعى عن على بن الحسين عليه السلام قال ان الله تعالى خلق النبىين من طينة علیين قلوبهم وابدانهم وخلق قلوب المؤمنين من تلك الطينة وخلق ابدان المؤمنين من دون ذلك وخلق الكفار من طينة سجىين قلوبهم وابدانهم فخلط بين الطينتين فمن هذا يلد المؤمن الكافر ويلد الكافر المؤمن و من هيئنا يصيب المؤمن السيدة ومن هيئنا يصيب الكافر الحسنة فقلوب المؤمنين تحن إلى ما خلقوا منه وقلوب الكافرين تحن إلى ما خلقوا منه.

5 - It has been narrated to me Al-Abbas Bin Ma'rouf, from Hamaad Bin Isa, from Rabai'e, from Ali Bin Al-Husayn^{asws}, said:

'Surely Allah^{azwj} the High Created the Prophets^{as} from the clay of *Illiyeen*, their^{as} hearts and their^{as} bodies, and Created the hearts of the believers from that clay, and Created the bodies of the believers from other than that, and Created the infidel from the clay of *Sijjeen*, their hearts and their bodies. These two clays were mixed up. It is due to this that the believer gives birth to an infidel and an infidel gives birth to a believer, and from this a believer commits sins and from this an infidel does good deeds. The hearts of the believers yearn for that which they have been created from, and the hearts of the infidels yearn for that which they have been Created from.'

(6) وحدثي احمد بن الحسين عن احمد بن علي بن هيثم الرازي عن ادريس عن سنان العبدى عن جابر الجعفى قال كنت مع محمد بن علي عليه السلام فقال عليه السلام يا جابر خلقنا نحن ومحبينا من طينة واحدة بيضاء نقية من اعلى علیين فخلقنا نحن من اعلاها وخلق محبونا من دونها فإذا كان يوم القيمة النفت العليا بالسفلى وإذا كان يوم القيمة ضربنا باليدينا إلى حجزة نبينا وأديتهم إلى حجزتنا فاين ترى يصير الله نبيه وذريته وابن ترى يصير ذريته محبيها فضرب جابر يده على يده فقال دخلناها ورب الكعبة ثالثاً.

6 - And narrated to me Ahmad Bin Al-Husayn, from Ahmad Bin Ali Bin Haytham Al-Razy, from Idrees, from Muhammad Bin Sinan Al-Abady, from Jabir Al-Ju'fy who said:

'I was with Muhammad Bin Ali^{asws}. He^{asws} said: 'O Jabir! We^{asws} and those that love us^{asws} have been Created from one clay, white and pure from the high *Illiyeen*. We^{asws} have been Created from higher and those that love us^{asws} have been Created from other than that. When it will be the Day of Judgment, they will turn higher from lower, and when it will be the Day of Judgment we^{asws} will strike our^{asws} hands on parts of our Prophet^{saww} and our^{asws} Shiites afterwards will strike their hands on parts of us^{asws}. You will see Allah^{azwj} Become (One with) His^{azwj} Prophet^{saww} and his^{saww}

descendants, and you will see his^{saww} become one with those that love them^{asws}. Jabir struck his hand on his^{asws} hand and said, ‘We have entered two-thirds of the way, by the Lord^{azwj} of the Kaaba.’

(7) حدثنا محمد بن الحسين عن شعيب عن عبد الغفار الجارى عن ابى عبد الله ع قال ان الله خلق المؤمن من طينة الجنة وخلق الناصلب من طينة النار وقال إذا اراد الله بعده خيرا طيب روحه وجسده فلا يسمع شيئا من الخير الا عرفه ولا يسمع شيئا من المنكر الا انكره قال وسمعته يقول الطينات ثلاثة طينة الأنبياء والمؤمن من تلك الطينة الا ان الأنبياء هم صفوتها وهم الأصل ولهم فضلهم والمؤمنون الفرع من طينة لازب كذلك لا يفرق الله بينهم وبين شيعتهم وقال طينة الناصلب من حماء مسنون واما المستضعفون فمن تراب لا يتحول مؤمن عن ايمانه ولناصلب عن نصبه والله المشية فيهم جميما.

7 - It has been narrated to us Muhammad Bin Al-Hassan, from Al-Nazar Bin Shuaib, from Abdul Ghaffar Al-Jaary, from Abu Abdullah^{asws}, said:

‘Surely Allah^{azwj} Created the believer from the clay of the Paradise, and Created the Naasibi^{as} (Those who hate them^{asws} and their^{asws} Shiites) from the clay of the Fire.’ And said: ‘If Allah^{azwj} Intends by His^{azwj} good, Makes his soul and body to be good. He will not hear anything from good but he will know it, and will not hear anything abhorrent but will abhor it.’

He said, ‘And I heard him^{asws} say: ‘Clays are of three kinds – clay of the Prophets^{sa} and the believer is from that clay except that the Prophets^{sa} are the elites and the original, and for them^{as} is the preference, and the believers are branches from that clay, similarly Allah^{azwj} does not Differentiate between them^{sa} and their^{as} Shiites.’ And said: ‘Clay of the Naasibi^{as} is from the worn out elderly, and as for the weak ones, it is the dust that does not become a believer from his belief nor a Naasibi^{as} from his hatred, and Allah^{azwj} Wills what He^{azwj} Wills for all of them.’

(8) حدثنا عمران بن موسى عن ابراهيم مهزيار عن على بن الحسين بن سعيد عن الحسن بن محبوب الهاشمي عن حنان بن منذر عن ابى عبد الله ع قال ان الله عجن طينتنا وطينة شيعتنا خلطا بهم وخلطهم بنا فمن كان في خلقه شئ من طينتنا حن اليينا فانتم والله منا.

8 - It has been narrated to us Umran Bin Musa, from Ibrahim Mahziyar, from Ali Bin Al-Husayn Bin Saeed, from Al-Hassan Bin Mahboub Al-Hashimy, from Hanaan Bin Munzar, from Abu Abdullah^{asws}, said:

‘Allah^{azwj} Kneaded our^{asws} clay and the clay of our^{asws} Shiites, mixing us^{asws} with them and them with us^{asws}. As for anything that was Created from our^{asws} clay, it will yearn for us^{asws}, as for you, by Allah^{azwj}, are from us^{asws}.’

(9) وعنہ بهذا الاسناد عن الحسين بن سعيد عن الحسين بن میمون عن اخیرہ عن ابی عبد الله علیہ الصلوٰۃ والسلام قال ان الله عزوجل خلقنا من علیین وخلق محبینا من دون ما خلقنا منه وخلق عدونا من سجین وخلق محبیهم مما خلقهم منه فلذک یھوی کل إلى کل.

9 - And from him by this chain, from Al-Husayn Bin Saeed, from Al-Husayn Bin Maymoun informing from Abu Abdullah^{asws}, said:

‘Surel Allah^{azwj} Mighty and Majestic Created us^{asws} from Illiyeen, and Created those that love us^{asws} from other than what He^{azwj} Created us^{asws} from, and Created our^{asws} enemies from Sijjeen, and Created those that love them from which they had been Created, therefore each (group) loves each (its respective group).’

(10) حدثی عمران بن موسی عن موسی بن جعفر عن على بن معبد عن ابراهیم بن اسحق عن الحسین بن یزید عن جعفر بن محمد عن ابیه عن جدہ علیہم السلام قال على بن الحسین علیه السلام ان الله بعث جبرئیل إلى الجنة فاتاه طینة من طینتها وبعث ملک الموت إلى الأرض فجائه طینة من طینتها فجمع الطینتين ثم قسمها نصفین فجعلنا من خیر القسمین وجعل شیعتنا من طینتنا فما كان من شیعتنا مما يرحب بهم عنه من الاعمال القبیحة ذاك مما خالطهم من الطینة

10 – It has been narrated to me Umran Bin Musa, from Musa Bin Ja'far, from Ali Bin Ma'bad, from Ibrahim Bin Is'haq, from Al-Husayn Bin Yazeed, from Ja'far Bin Muhammad^{asws}, from his^{asws} father^{asws}, from his^{asws} grandfather^{asws}, said that Ali Bin Al-Husayn^{asws} said:

'Surely Allah^{azwj} Sent Jibreel^{as} to the Paradise. He came to Him^{azwj} with clay from its clays, and sent the Angel of Death to the earth who came with clay from its clays. He^{azwj} Brought together the two clays then divided into two parts. He^{azwj} made us^{asws} from the good half, and made our Shiites from our^{asws} clay. If there was one from our^{asws} Shiites who indulges in an ugly deed that is as a result of the mix up with the evil clay and his fate is to the Paradise, and if there was one of our^{asws} enemies who indulges in righteousness, and Prays, and Fasts and performs good deeds, that is as a result of the mix up with our^{asws} clay which was good, and his fate will be to the Fire.'

(11) حدثنا محمد بن حماد عن أخيه احمد بن عبد الحميد عن أبيه عن أبي الحسن الأول ع قال سمعته يقول خلق الله الأنبياء والأوصياء يوم الجمعة وهو اليوم الذي أخذ الله فيه ميثاقهم وقال خلقنا نحن وشيعتنا من طينة مخزونة لا يشد منها شذا إلى يوم القيمة.

11 – It has been narrated to us Muhammad Bin Hamaad, from his brother Ahmad Bin Hamaad, from Ibrahim, from Abdul Hameed, from his father, from Abu Al-Hassan the First^{asws}, that he heard him^{asws} say:

'Allah^{azwj} Created the Prophets^{sa} and the Trustees^{as} on the day of Friday, and this was the day when Allah^{azwj} took the covenant from them^{sa}'. And said: 'He^{azwj} Created us^{asws} and our^{asws} Shiites from the stockpile of clay, there will be no abnormalities from it up to the Day of Judgment.'

(12) حدثنا احمد بن موسى عن الحسن بن موسى عن على بن حسان عن عبد الرحمن بن كثير عن أبي عبد الله عليه السلام قال ان الله عزوجل خلق محمدا صلى الله عليه وآلله وعترته من طينة العرش فلا ينقص منهم واحد ولا يزيد منهم واحد.

12 – It has been narrated to us Ahmad Bin Musa, from Al-Hassan Bin Musa, from Ali Bin Hasaan, from Abdul Rahmaan Bin Kaseer, from Abu Abdullaah^{asws}, said:

'Surely Allah^{azwj} Created Muhammad^{saww} and his^{saww} Family^{asws} from the clay of the Throne, did not Leave any one of them^{asws} out nor increased it by anyone else.'

(13) حدثنا يعقوب بن زيد ومحمد بن عيسى عن زياد العبدى عن الفضل بن عيسى الهاشمى قال دخلت على ابى عبد الله عليه السلام انا وابى عيسى فقال له امن قول رسول الله صلى الله عليه وآلله وسلمان رجل من اهل البيت فقال نعم فقلت اي من ولد عبد المطلب فقال منا اهل البيت فقال له اي من ولد ابى طالب فقال منا اهل البيت فقال له انه لا اعرفه فقلت يا عيسى فانه منا اهل البيت ثم اومى بيده الى صدره ثم قال ليس حيث تذهب ان الله خلق طينتنا من علين وخلق طينة شيعتنا من دون ذلك فهم منا وخلق طينة عدونا من سجين وخلق طينة شيعتهم من دون ذلك وهم منهم وسلمان خير من لقمان.

13 - It has been narrated to us Yaqoub Bin Yazeed, and Muhammad Bin Isa, from Ziyad Al-Abdy, from Al-Fazl Bin Isa Al-Hashmy who said, 'I and Abu Isa entered into the presence of Abu Abdullaah^{asws}.

He said to him^{asws}, 'as for the statement of the Messenger of Allah^{saww}: 'Salman^{as} is a man from us^{asws} the People^{asws} of the Household'. He^{asws} said: Yes.' He said, 'Any from the sons of Abdul Mutualis^m?' He^{asws} said: 'From us^{asws} the People^{asws} of the Household.' He said to him^{asws}, 'Any from the sons of Abu Talib^{as}?' He^{asws} said: 'From us^{asws} the People^{asws} of the Household.' He said to him^{asws}, 'I do not know them.' He^{asws} said: 'Get to know them, O Isa, for they are from us^{asws} the People^{asws} of the Household.' Then he^{asws} placed his^{asws} hand on his chest, and then said: 'This is without you cannot go to (salvation). Surely, Allah^{azwj} Created our^{asws} clay from

Illiyeen, and Created the clay of our^{asws} Shiites from other than that? They are from us^{asws}, and Created the clay of our^{asws} enemies from *Sijjeen* and Created the clay of their Shiites from other than that, and they are from them; and Salmon^s is better than Lumina^s.

(14) حدثنا بعض اصحابنا عن محمد بن الحسين عن عثمان بن عيسى عن عبد الرحمن بن الحاج قال ان الله تبارك وتعالى خلق مهما وال محمد من طينة علبيين وخلق قلوبهم من طينة فوق ذلك وخلق شيعتهم من طينة علبيين وخلق قلوب شيعتهم من طينة فوق علبيين.

14 – This is not a Hadeeth, but someone's opinion, hence was not translated!

(15) حدثنا احمد بن محمد عن البرقى عن صالح بن سهل قال قلت لأبى عبد الله عليه السلام المؤمن من طينة الأنبياء قال نعم.

15 - It has been narrated to us Ahmad Bin Muhammad, from Al-Barqy, from Saleh Bin Sahl who said: 'I said to Abu Abdullah^{asws} that the believer is from the clay of the Prophets^{as}? He^{asws} said: 'Yes.'

(16) حدثنا عبد الله بن محمد بن ابراهيم بن محمد عن مسعود بن يوسف بن كلب عن الحسن بن حماد عن فضيل بن الزبير عن ابى جعفر عليه السلام قال يا فضيل اما علمت ان رسول الله صلی الله عليه وآلہ وآله قال انا اهل بيت خلقنا من علبيين وخلق قلوبنا من الذى خلقنا منه وخلق شيعتنا من اسفل من ذلك وخلق قلوب شيعتنا منه وان عدونا خلقوا من سجين وخلق قلوبهم من الذى خلقوا منه وخلق شيعتهم من اسفل من ذلك وخلق قلوب شيعتهم منه فهل يستطيع احد من اهل علبيين ان يكون من اهل سجين وهل يستطيع اهل سجين ان يكونوا من اهل علبيين.

It has been narrated to us Abdullah Bin Muhammad Bin Ibrahim Bin Muhammad, from Mas'oud Bin Yusuf Bin Kaleyb, from Al-Hassan Bin Hamaad, from Fazeyl Bin Al-Zubeyr, from Abu Ja'far^{asws}, said: 'O Fazeyl! Know that the Messenger of Allah^{saww} said: 'I^{saww} and the People^{asws} of my^{saww} Household have been Created from *Illiyeen* and our^{asws} hearts have been Created from what we^{asws} have been Created, and our^{asws} Shiites have been Created from lower than that, and the hearts of our^{asws} Shiites have been Created from it, and our^{asws} enemies have been Created from *Sijjeen* and their hearts have been Created from that which they have been created from, and their Shiites have been Created from lower than that, and the hearts of their Shiites have been Created that which they have been Created from. Can anyone from the *Illiyeen* be from the people of *Sijjeen*, and can anyone from the *Sijjeen* be from the people of *Illiyeen*?'

(17) وعنہ عن محمد بن الحسين عن الحسن بن محبوب عن سيف بن عميرة عن ابی بکر الحضرمي عن علی بن الحسين عليه السلام انه قال قد اخذ الله ميثاق شيعتنا معنا على ولا ينقصون ولا يزيدون ولا يأتنا من طينة علبيين وخلق شيعتنا من طينة اسفل من ذلك وخلق عدونا من طينة سجين وخلق اوليائهم من طينة اسفل من ذلك.

And from him, from Muhammad Bin Al-Husayn, from Al-Hassan Bin Mahboub, from Sayf Bin Umearya, from Abu Bakr Al-Hazramy, from Ali Bin Al-Husayn^{asws} that he^{asws} said:

'Allah^{azwj} has Taken a covenant from our^{asws} Shiites with us^{asws} on our^{asws} Wilayah (Wilayah), they do not increase nor do they decrease (neither become Gali nor Mukassir). Surely, Allah^{azwj} Created us^{asws} from the clay of *Illiyeen* and Created our^{asws} Shiites from the clay lower than that, and Created our^{asws} enemies from the clay of *Sijjeen* and Created their friends from the clay lower than that.'

(نادر من الباب)

RARE FROM THE CHAPTER

(1) حدثى على بن حسان عن على بن عطية الزيات يرفعه إلى امير المؤمنين عليه السلام قال قال على بن ابى طالب عليه السلام ان الله نهرا دون عرشه ودون النهر الذى دون عرشه نور من نوره وان فى حافتى النهر روحين مخلوقين روح القدس وروح من امره وان الله عشر طينات خمسة من نفح الجنة وخمسة من الأرض وفسر الجنان وفسر الأرض ثم قال مامن نبى ولا من ملك من بعد جبله الا نفح فيه من الروحين وجعل النبي صلى الله عليه وآلہ من احدي الطينتين فقلت لابي الحسن عليه السلام ما الجبل قال الخلق غيرنا اهل البيت فان الله خلقنا من العشر الطينات جميعا ونفح فينا من الروحين جميعا فاطبىهما طيبا

وروى غيره عن ابى الصامت قال طين الجنان جنة عدن وجنة المأوى والنعيم والفردوس والخلد وطين الأرض مكة والمدينة وبيت المقدس والحريرة

It has been narrated to me Ali Bin Hasaan, from Ali Bin Atiya Al-Ziyaat with an unbroken chain going up to Amir-ul-Momineen^{asws}, said:

Amir-ul-Momineen^{asws} said: 'Surely, Allah^{azwj} has a river under His Throne which is illuminated by His^{azwj} Light. On the edges of the river there are two Created Spirits, the Holy Spirit and the Spirit from His^{azwj} Command. And Allah^{azwj} has ten clays, five from the Paradise and five from the earth. And then He^{azwj} Detailed the Gardens and Detailed the earth, then said: 'There is neither a Prophet^s nor an Angel Made but has been blown into him the two Spirits, and Made the Prophet^{saww} from one of those two clays.' I said to Abu Al-Hassan^{asws}, 'What is "Al-Jabal"?' He^{asws} said: 'A Creation other than us^{asws} the People^{asws} of the Household, for Allah^{azwj} has Created us^{asws} from ten clays altogether and Blew into us^{asws} from the two Spirits together, adding fragrance to the fragrance.'

And others have reported from Abu Al-Saamit who said, 'The clay of the Gardens , was from the Garden of *Eden*, and the Garden of '*Ma'wa*' and '*Al-Naeem*', and '*Al-Firdows*', and '*Al-Khuld*'; and the clay of the earth was from Mecca, and Medina, and the *Bayt Al-Maqdas* (Jerusalem) and *Al-Hira*.'

10 - باب (في خلق ابدان الانمة عليهم السلام وفي خلق ارواحهم وشيعتهم)

CHAPTER 10 – REGARDING THE CREATION OF THE BODIES OF THE IMAMS^{asws} AND REGARDING THE CREATION OF THEIR^{asws} SOULS AND THEIR^{asws} SHIITES

(1) حدثني احمد بن محمد عن ابي يحيى الواسطي عن بعض اصحابنا قال قال أبو عبد الله عليه السلام خلقنا من عليين وخلق ارواحنا من فوق ذلك وخلق ارواح شيعتنا من عليين وخلق اجسادهم من دون ذلك فمن اجل ذلك القرابة بيننا وبينهم قلوبهم تحن علينا.

1 - It has been narrated to me Ahmad Bin Muhammad, from Abu Yahya Al-Wasit, from one of our companions who said:

Abu Abdullah^{asws} said: ‘We^{asws} have been Created from Illiyeen and our^{asws} souls have been Created from higher than that, and the souls of our^{asws} Shiites have been Created from Illiyeen and their bodies have been Created from other than that. It is due to this relationship between us^{asws} and them that their hearts yearn for us^{asws}.’

(2) حدثنا عمران بن موسى عن ابراهيم بن مهزيار عن اخيه عن على عن محمد بن سنان عن اسماعيل بن جابر وكرام عن محمد بن مضارب عن ابي عبد الله عليه السلام قال ان الله جعلنا من عليين وجعل ارواح شيعتنا مما جعلنا منه ومن ثم تحن ارواحهم علينا وخلق ابدانهم من دون ذلك وخلق عدونا من سجين وخلق ارواح شيعتهم مما خلقهم منه وخلق ابدانهم من دون ذلك ومن ثم تهوى ارواحهم إليهم.

2 - It has been narrated to us Umran Bin Musa, from Ibrahim bin Mahziyar, from his brother Ali, from Muhammad Bin Sinan, from Ismail Bin Jabir and Karaam, from Muhammad Bin Mazaarib who said:

Abu Abdullah^{asws} said: ‘Surely Allah^{azwj} Made us from Illiyeen and Made the souls of our^{asws} Shiites from that which we^{asws} were Made from, and from then on their souls yearned for us^{asws}, and Created their bodies from other than that; and Created our^{asws} enemies from Sijjeen, and Created their Shiites from what they had been Created from, and Created their bodies from other than that, and from then on their souls yearned for them.’

(3) حدثنا محمد بن عيسى عن محمد بن شعيب عن عمران بن اسحق الزعفراني عن محمد بن مروان عن ابي عبد الله ع قال سمعته يقول خلقنا الله من نور عظمته ثم صور خلقنا من طينة مخزونة مكونة من تحت العرش فاسكن ذلك النور فيه فكنا نحن خلقنا نورانبيين لم يجعل لاحد في مثل الذي خلقنا منه نصبياً وخلق ارواح شيعتنا من ابداننا وابدانهم من طينة مخزونة مكونة اسفل من ذلك الطينة ولم يجعل الله لاحد في مثل ذلك الذي خلقهم منه نصبياً الا الأنبياء والمرسلين فلذلك صرنا نحن وهم الناس وصار سائر الناس هجما في النار والى النار.

3 - It has been narrated to us Muhammad Bin Isa, from Muhammad Bin Shuaib, from Umran Bin Is'haq Al-Za'farany, from Muhammad Bin Marwaan who has narrated the following:

Abu Abdullah^{asws} said: ‘Allah^{azwj} Created us^{asws} from the Light of His^{azwj} Grandeur, then Caricatured² our^{asws} creation from the clay from the hidden stockpile from underneath the Throne. That Light dwelled in it. It was as if we^{asws} had been created from two Lights. No one has been Made in the way in which we^{asws} have been Created, and created the souls of our^{asws} Shiites from our^{asws} bodies, and their bodies from the clay from the hidden stockpile of the clay lower than that, and Allah^{azwj} has not Made anyone else in that way except for the Prophets^{sa} and the Messengers^{as}, and that is why we^{asws} are what we^{asws} are and they are the people who will become the rest of the people attacked by the Fire and to the Fire.’

² Veiled us^{asws} in the outfit of human flesh

11 - باب في ائمة آل محمد عليهم السلام حديثهم صعب مستصعب

CHAPTER 11 – REGARDING THE IMAMS^{asws} OF THE PROGENY OF MUHAMMAD^{saww}, THEIR^{asws} HADEETH ARE DIFFICULT AND BECOME MORE DIFFICULT

(1) حدثى محمد بن الحسين بن ابى الخطاب عن محمد بن سنان عن عمار بن منخل عن جابر قال قال أبو جعفر عليه السلام قال رسول الله صلى الله عليه وآله ان حديث آل محمد صعب مستصعب لا يؤمن به الا ملك مقرب أونبي مرسلاً أو عبد امتحن الله قلبه للامان فما ورد عليكم من حديث آل محمد فلان له قلوبكم وعرفته فاقبلوه وما اشمازت منه قلوبكم وانكرتموه فردوه إلى الله وإلى الرسول وإلى العالم من آل محمد و إنما الها لك ان يحدث احدهم بشئ منه لا يحتمله فيقول والله مكان هذا ثلثا.

1 – Narrated to me Muhammad Bin Al-Husayn Bin Abu Al-Khataab, from Muhammad Bin Sinan, from Amaar Bin Marwaan, from Al-Munkhal, from Jabir who said:

‘Abu Ja’far^{asws} said that the Messenger of Allah^{saww} said: ‘The Hadeeth of the Progeny^{asws} of Muhammad^{saww} are difficult, no one will believe in them except an Angel of Proximity, or a ‘Mursil’³ Prophet^{as}, or a servant whose heart has been tested for faith.

As for what comes to you from the Hadeeth of the Progeny^{asws} of Muhammad^{saww}, soften your hearts and understand it, accept it, and do not be disgusted by your hearts and reject them, (if unsure) refer them back to Allah^{azwj} and to the Messenger^{saww} and to the knowledgeable one from the Progeny^{asws} of Muhammad^{saww}. And he will (certainly) be destroyed, the one who narrated from that which he has not been able to bear, and who says, ‘By Allah^{azwj} this was not it, this was not it, this was not it.’

(2) حدثنا أبو جعفر عن على بن الحاربي عن أبي حمزة الثمالي عن على بن الحسين عليه السلام قال سمعته يقول ان حديثنا صعب مستصعب لا يحتمله الا النبي مرسلاً أو ملك مقرب ومن الملائكة غير مقرب.

2 – Narrated to us Abu Ja’far^{asws}, from Ali Bin Al-Hakam, from Zareeh Al-Mahaarby, from Abu Hamza Al-Thumaly, from Ali Bin Al-Husayn^{asws}, said:

I heard him^{asws} say: ‘Our^{asws} Hadeeth are difficult, and become more difficult, none can bear them except for a Mursil Prophet^{as}, or an Angel of Proximity, and (some) from the Angels who are not of Proximity.’

(3) حدثنا أبو جعفر عن محمد بن سنان عن أبي الجارود عن أبي بصير عليه السلام قال سمعته يقول ان حديث آل محمد صعب مستصعب تقيل مقنع اجرد ذكوان لا يحتمله الا ملك مقرب أونبي مرسلاً أو عبد امتحن الله قلبه للامان أو مدينة حصينة فإذا قام قائمنا نطق وصدقه القرآن.

3 – Narrated to us Abu Ja’far, from Muhammad Bin Sinan, from Abu Al-Jaroud, from Abu Ja’far^{asws}, said:

I heard him^{asws} say: ‘The Hadeeth of the Progeny^{asws} of Muhammad^{saww} are difficult, and become more difficult, heavy, clear, intelligent, none can bear it except for the Angel of Proximity, or a Mursil Prophet^{as} or a servant whose heart has been tested for faith by Allah^{azwj}, or it is a fortified city, when it is established by our^{asws} Establisher and speaks it, and the Quran will ratify him^{asws}.

(4) حدثنا محمد بن الحسين عن وهيب بن حفص عن أبي بصير قال قال أبو جعفر عليه السلام حديثنا صعب مستصعب لا يؤمن به الا ملك مقرب أونبي مرسلاً أو عبد امتحن الله قلبه للامان فما عرفت قلوبكم فخذوه وما انكرت فردوه علينا.

³ Prophets^{as} who were given Books

4 - Narrated to us Muhammad Bin Al-Husayn, from Waheeb Bin Hafs, from Abu Baseer who said: Abu Ja'far^{asws} said: 'Our^{asws} Hadeeth are difficult, and they become more difficult, none will believe by it except for an Angel of Proximity, or a Mursil Prophet^{as}, or a servant whose heart has been tested for faith by Allah^{azwj}. As for what your hearts understand, take it, and what you deny, refer it back to us^{asws}'.

(5) حديث ابراهيم بن اسحق عن عبد الله حماد عن صباح المزني عن الحارث بن حصیر عن الاصبغ بن نباته عن امير المؤمنين عليه السلام قال سمعته يقول ان حديثنا صعب مستصعب خشن مخشوش فابنوا إلى الناس نبذا فمن عرف فزيده و من انكر فامسكوا لا يحتملها الا ثلث ملك مقرب أو نبی مرسل أو عبد مؤمن امتحن الله قلبه للايمان.

5 - Narrated to us Ibrahim Bin Is'haq, from Abdullah Hamaad, from Sabaah Al-Mazny, from Al-Haaris Bin Haseer, from Al-Asbagh Bin Nabata who said: Amir-ul-Momineen^{asws} said: 'Our^{asws} Hadeeth are difficult and become more difficult, harsh, if you relate them to the people they will reject them. The one who understands them, they will improve him, and one who denies them should keep quiet, none can bear them except for three, an Angel of Proximity, or a Mursil Prophet^{as}, or a believing servant whose heart has been tested for faith by Allah^{azwj}'.

(6) حديث عبد الله بن عامر عن البرقى عن الحسين بن عثمان عن محمد بن الفضيل عن ابى حمزة الثمالي عن ابى جعفر عليه السلام قال ان حديثنا صعب مستصعب لا يؤمن به الا نبی مرسل او ملك مقرب او عبد امتحن الله قلبه للايمان فما عرفت قلوبكم فخذوه وما انكرت قلوبكم فردوه اليها.

6 - Narrated to us Abdullah Bin Aamir, from Al-Barqy, from Al-Husayn Bin Usman, from Muhammad Bin Al-Fazeyl, from Abu Hamza Al-Thumaly narrated: Abu Ja'far^{asws} said: 'Our Hadeeth are difficult and become more difficult, none will believe by it except for a Mursil Prophet^{as}, or an Angel of Proximity, or a servant whose heart has been tested for faith by Allah^{azwj}. As for what your hearts understand, take it, and as for what your hearts deny, refer them to us^{asws}'.

(7) حديث سلمة بن الخطاب عن محمد بن المثنى عن عمران النهدي عن المفضل قال سمعت ابا عبد الله عليه السلام يقول حديثنا صعب مستصعب لا يحتملها الا ملك مقرب او نبی مرسل او مؤمن امتحن الله قلبه للايمان.

7 - Narrated to us Salmat Bin Al-Khataab, from Muhammad Bin Al-Masny, from Abu Umran Al-Nahdy, from Al-MufazzAl-who said: 'I heard Abu Abdullaah^{asws} say: 'Our^{asws} Hadeeth are difficult and become more difficult, none can bear them except for an Angel of Proximity, or a Mursil Prophet^{as}, or a believer whose heart has been tested for faith.'

(8) حديث سلمة عن محمد بن المثنى عن ابراهيم بن هشام عن اسماعيل بن عبد العزيز قال سمعت ابا عبد الله عليه السلام يقول حديثنا صعب مستصعب قال فلت فسر لي جعلت فداك قال ذکوان ذکی ابدا قال اجرد قال طری ابدا قلت مقع قال مستور.

8 - Narrated to us Salmat, from Muhammad Bin Al-Masny, from Ibrahim Bin Hashaam, from Ismail Bin Abdul Aziz who said: 'I heard Abu Abdullaah^{asws} say: 'Our^{asws} Hadeeth are difficult and become more difficult.' I said, 'Explain to me, may I be sacrificed for you^{asws}.' he^{asws} said: 'With intelligence, starts cleverly.' Said: 'Clear.' Said: 'Initial-approach.' I said, 'Convincingly.' He^{asws} said: 'Secretly.'

(9) حديث عبد الله بن محمد عن محمد بن الحسين عن ابى هاشم عن عمرو بن شمر عن ابى جعفر عليه السلام قال ان حديثنا صعب مستصعب اجرد ذکوان وعر شريف كريم فإذا سمعتم منه شيئاً ولا تنت له قلوبكم فاحتملوه واحمدو الله عليه و ان لم تحتملوه ولم تطيقوه فردوه إلى الامام العالم من آل محمد صلى الله عليه وآلہ فانما الشقى الھالك الذي يقول والله ما كان هذا ثم قال يا جابر ان الانكار هو الكفر با الله العظيم

9 - Narrated to us Abdullah Bin Muhammad Bin Al-Husayn, from Abdul Rahmaan Bin Abu Hashim, from Amro Bin Shimr who narrated:

Abu Ja'far^{asws} said: 'Our^{asws} Hadeeth are difficult, and become more difficult, clear, intelligent, noble, dignified. When you hear anything from these, soften your hearts for them and bear them, and Praise Allah^{azwj} for it, and if you cannot bear them, and do not ever undermine it, refer it back to the knowledgeable Imam^{asws} from the Progeny^{asws} of Muhammad^{saww}, for the doubter is destroyed who says, 'By Allah^{azwj} this was not it.' Then said: 'O Jabir, the denial is disbelief, by Allah^{azwj} the Almighty.'

(10) حدثنا احمد بن ابراهيم عن اسماعيل بن مهزيار عن عثمان بن جبلة عن ابى الصامت قال أبو عبد الله عليه السلام ان حديثنا صعب مستصعب شريف كريم ذكرنا ذكى وعر لا يحتمله ملك مقرب ولا نبى مرسى ولا مؤمن متمن قلت فمن يحتمله جعلت فداك قال من شئنا يا ابا الصامت فظننت ان الله عبادا هم افضل من هؤلاء الثلاثه.

10 – Narrated to us Ahmad Bin Ibrahim, from Ismail Bin Mahziyar, from Usman Bin Jabalat, from Abu Al-Saamit who said:

Abu Abdullah^{asws} said: 'Our^{asws} Hadeeth are difficult and become more difficult, noble, bountiful, intelligent, and defined, neither can the Angel of Proximity bear it, nor the Mursil Prophet^{as}, nor the tested believer.' I said, 'Who can bear them, may I be sacrificed for you^{asws}?' He^{asws} said: 'One whom we^{asws} like, O Abu Al-Saamit.' Abu Al-Saamit said, 'I guess there are servants of Allah^{azwj} who are higher than these three.'

(11) حدثنا احمد بن الحسن عن احمد بن ابراهيم عن محمد بن جمهور عن احمد بن محمد بن ابى نصر عن عيسى القراء عن ابى الصامت قال سمعت ابا عبد الله ع يقول ان من حديثنا مالا يحتمله ملك مقرب ولا نبى مرسى ولا عبد مؤمن قلت فمن يحتمله قال نحن نحتمله.

11 - Narrated to us Ahmad Bin Al-Hassan, from Ahmad Bin Ibrahim, from Muhammad Bin Jamhour, from Ahmad Bin Muhammad Bin Abu Nasr, from Isa Al-Fara', from Abu Al-Saamit who said:

'I heard Abu Abdullah^{asws} say: 'From our^{asws} Hadeeth there are those that, neither an Angel of Proximity, nor the Mursil Prophet^{as}, nor the believing servant can bear them.' I said, 'Who can bear them?' He^{asws} said: 'We^{asws} can bear them.'

(12) حدثنا محمد بن احمد عن جعفر بن محمد بن مالك الكوفي قال حدثنا عباد بن يعقوب الاسدي قال حدثنا محمد بن ابراهيم عن فرات بن احمد قال قال على عليه السلام ان حديثنا تشمأز منه القلوب فمن عرف فزيدهم ومن انكر فزروهم.

12 - Narrated to us Muhammad Bin Ahmad, from Ja'far Bin Muhammad Bin Maalik Al-Kufi who said that it has been narrated to him from Abaad Bin Yaqoub Al-Asdy, from Muhammad Bin Ibrahim, from Furaat Bin Ahmad who said:

'Ali^{asws} said: 'Our^{asws} Hadeeth, some of them are revolting to the hearts. The one who understands these, they will improve him, and one who denies these, they will adversely affect him.'

(13) وعن عبيدة بن عبد الله عن جعفر بن محمد بن مالك عن يحيى بن سالم الفرا قال كان رجل من أهل الشام يخدم ابا عبد الله عليه السلام فرجع إلى أهله فقالوا كيف كنت تخدم أهل هذا البيت فهل أصبت منهم علمًا قال فندم الرجل فكتب إلى أبي عبد الله عليه السلام يسأل عنه علم ينفع به فكتب إليه أبو عبد الله عليه السلام أما بعد فان حديثنا حديث هيب ذعور فان كنت ترى انك تحتمله فاكتبه علينا والسلام.

13 – And from him, from Ja'far Bin Muhammad Bin Malik, from Yahya Bin Saalim Al-Faraa who said: There was a man from the people of Syria who had served Abu Abdullah^{asws}. He returned to his family, they said to him, 'How did you serve the people of this House, did they give knowledge?' He said that the man was repentant. He wrote to Abu Abdullah^{asws} asking him^{asws} about knowledge, which he can benefit by. Abu Abdullah^{asws} wrote back to him: 'As for our^{asws} Hadeeth, there are those Hadeeth which can adversely affect. When you see that you are able to bear them, write to us^{asws}. With greetings.'

(14) حدثنا ابراهيم بن هاشم عن يحيى بن عمران عن سليمية بن صالح رفعه إلى أبي جعفر عليه السلام قال ان حديثنا هذا تشمأز منه قلوب الرجال فمن اقر به فزيده و من انكره فذروه انه لا بد من ان تكون فتنه يسقط فيها كل بطانة ووليدة حتى يسقط فيها من كان يشق الشعر بشعريتين حتى لا يبقى الا نحن وشيعتنا.

14 – Narrated to us Ibrahim Bin Hashim, from Yahya Bin Umran, from Suleyman Bin Saleh with an unbroken chain going up to Abu Ja'far^{asws}, said:

'Some of our^{asws} Hadeeth can be revolting to the hearts of the men. The one who accepts them, these will improve him, and one who denies them, will adversely affect him, for it is the start of the trials for the one who goes deep into it until he goes so deep that he starts splitting hairs, until there will be none remaining except for us^{asws} and our^{asws} Shiites.'

(15) وذكر أبو جعفر محمد بن الحسن انه وجد في بعض الكتب ولم يروه بخط آدم بن على بن آدم قال عمير الكوفي معنى حديثنا صعب مستصعب لا يحتمله ملك مقرب ولا نبى مرسى فهو ما روين ان الله تبارك وتعالى لا يوصف ورسوله لا يوصف والمؤمن لا يوصف فمن احتمل حديثهم فقد حدهم ومن حدهم فقد وصفهم وبكمالهم فقد احاط بهم وهو اعلم منهم وقال يقطع الحديث عن دونه فتكفى به لانه قال صعب فقد صعب على كل احد حيث قال صعب فالصعب لا يركب ولا يحمل عليه لانه إذا ركب وحمل عليه فليس بصعب.

15 – This is not a Hadeeth, hence was not translated!

(16) وقال المفضل قال أبو جعفر عليه السلام ان حديثنا صعب مستصعب ذكوان اجرد لا يحتمله ملك مقرب ولا نبى مرسى ولا عبد امتحن الله قلبه للایمان اما الصعب فهو الذى لم يركب بعد واما المستصعب فهو الذى يهرب منه إذا رأى واما الذكوان فهو ذكاء المؤمنين واما الاجرد فهو الذى لا يتعلق به شئ من بين يديه ولا من خلفه وهو قول الله النزل احسن الحديث فالحسن الحديث حديثنا لا يحتمله احد من الخلق امره بكماله حتى يحده لانه من حد شيئا فهو اكبر منه والحمد لله على التوفيق والانكار هو الكفر.

16 – And Al-MufazzAl-said:

Abu Ja'far^{asws} said: 'Our^{asws} Hadeeth are difficult and become more difficult, intelligent, clear, the Angel of Proximity cannot bear them, nor can the Mursil Prophet^{as}, nor the believer whose heart has been tested for faith. As for they being difficult, it is that he will not be able to ride them afterwards (act upon them), and as for them becoming more difficult, it is that he will fight against some of them, and as for they being intelligent, it is the intelligence of the believer, and as for them being clear, it is that with which he attaches by it to something in front of him, and not from behind him, and this is the Statement of Allah^{azwj} [39:23] **Allah has revealed the best announcement.** The best Hadeeth are our^{asws} Hadeeth, no one from the creation is able to bear them, His^{azwj} Order was His^{azwj} Perfection until He^{azwj} Placed limits on them because the one who places limits on anything is greater than it, and Praise be to Allah^{azwj} for those who incline towards them, and the denier is an infidel.'

(17) احمد بن جعفر عن جعفر بن محمد مالك الكوفي قال حدثنا الحسن بن حماد الطائي عن سعد عن أبي جعفر عليه السلام قال حديثنا صعب مستصعب لا يحتمله الا ملك مقرب او نبى مرسى او مؤمن ممتحن او مدينة حصينة فإذا وقع امرنا وجاء مهدينا كان الرجل من شيعتنا اجرى من ليث وامضى من سنان يطأ عدونا برجليه ويضربه بكفيه وذلك عند نزول رحمة الله وفرجه على العباد

17 – Ahmad Bin Ja'far, from Ja'far Bin Muhammad Maalik Al-Kufi who said that it has been narrated from Al-Hassan Bin Hamaad Al-Taai'e, from Sa'd who has narrated:

Abu Ja'far^{asws} said: 'Our^{asws} Hadeeth are difficult and become more difficult, none can bear them except for an Angel of Proximity, or a Mursil Prophet^{as}, or a tested believer, or a fortified city. When our^{asws} affair takes place, and our^{asws} Mahdi^{asws} will come, there will be a man from our^{asws} Shiites who will have been held for many years in the past, he^{asws} will take our^{asws} enemies by their feet and strike them by his^{asws} hand, and that is the Mercy of Allah^{azwj} that will Come down and his^{asws} reappearance to the servants.'

(18) وعن رواه عن احمد بن عمرو الحلبى عن ابراهيم بن عمران عن محمد بن سوقة عن ابى عبد الله عليه السلام قال ان الله خلقنا من طينة علیين وخلق قلوبنا من طينة فوق علیين وخلق شيعتنا من طينة اسفل من ذلك وخلق قلوبهم من طينة علیين فصارت قلوبهم تحن علينا لانها منا وخلق عدونا من طينة سجين وخلق قلوبهم من طينة اسفل من سجين وان الله راد كل طينة إلى معدنها فرادهم إلى علیين ورادهم إلى سجين.

18 – And from him, reported from Ahmad Bin Amro Al-Halby, from Ibrahim Bin Umran, from Muhammad Bin Sawqat reported the following:

Abu Abdullah^{asws} said: ‘Surely Allah^{azwj} Created us^{asws} from clay of *Illiyeen*, and Created our^{asws} hearts from clay higher than *Illiyeen*, and Created our^{asws} Shiites from clay lower than that, and Created their hearts from clay of *Illiyeen*. Their hearts became yearning for us^{asws}, because they were from us^{asws}, and Created our^{asws} enemies from clay of *Sijjeen*, and Created their hearts from clay lower than *Sijjeen*, and surely Allah^{azwj} Repels each clay to its quarry. He^{azwj} Repelled them (Shiites) to *Illiyeen* and Repelled them (enemies) to *Sijjeen*.’

(19) حدثنا احمد بن الحسين عن محمد بن الهيثم عن ابى حمزة الثمالي عن ابى جعفر عليه السلام قال سمعت يقول ان حديثنا صعب مستصعب لا يحتمله الا ثلث نبى مرسل او ملك مقرب او عبد مؤمن امتحن الله قلبه للايمان ثم قال يا ابا حمزة الا ترى انه اختار لامرنا من الملائكة المقربين ومن النبيين المرسلين ومن المؤمنين المختفين.

19 – Narrated to us Ahmad Bin Al-Husayn, from Muhammad Bin Al-Haysam, from his father, from Abu Hamza Al-Thumaly who has heard the following from Abu Jafar^{asws}.

Abu Ja'far^{asws} said: ‘Our^{asws} Hadeeth are difficult and become more difficult, none can bear them except for three – a Mursil Prophet^{as}, or an Angel of Proximity, or a believing servant whose heart has been Tested by Allah^{azwj} for faith.’ Then said: ‘O Abu Hamza! Do you not see that He^{azwj} has Chosen, to our^{asws} command, from the Angels those that are of Proximity, and from the Prophets^{as} those that are Messengers and from the believers those that have been tested.’

(20) حدثنا ابراهيم بن هاشم عن ابى عبد الله البرقى عن ابى سنان او غيره بيرفعه إلى ابى عبد الله عليه السلام قال ان حديثنا صعب مستصعب لا يحتمله الا صدور منيرة او قلوب سليمية واخلاق حسنة ان الله اخذ من شيعتنا الميثاق كما اخذ على بنى آدم حيث يقول عزوجل واذ اخذ ربك من بنى آدم من ظهورهم ذريتهم وشهادهم على انفسهم است بربركم قالوا بلى فمن وفانا وفأله له بالجنة ومن ابغضنا ولم يؤد الينا حقنا في النار خالد مخلد.

20 - Narrated to us Ibrahim Bin Hashim, from Abu Abdullah Al-Bargy, from Abu Sinan or someone else with an unbroken chain going up to Abu Abdullah^{asws}, said ‘Our^{asws} Hadeeth are difficult and become more difficult, none can bear them except the radiant chest, or a tranquil heart, or good morals. Surely Allah^{azwj} Took from our^{asws} Shiites a covenant just as He^{azwj} had Taken from the sons of Adam^{as} [7:172] ***And when your Lord brought forth from the children of Adam, from their backs, their descendants, and made them bear witness against their own souls: Am I not your Lord? They said: Yes! we bear witness.*** The one who is faithful to us^{asws}, Allah^{azwj} will be Faithful to him by the Paradise, and the one who hates us^{asws} and never delivered our^{asws} rights to us^{asws}, will abide in the Fire for all eternity.’

(21) حدثنا عمران بن موسى عن محمد بن على وغيرة عن هرون بن مسلم عن مساعدة بن صدقه عن جعفر عن ابيه قال ذكرت النقية يوما عند على بن الحسين عليه السلام فقال والله لو علم أبوذر ما في قلب سلمان لقتلته وقد اخا رسول الله صلى الله عليه وآله بينهما فما ظنك بساير الخلق ان علم العالم صعب مستصعب لا يحتمله الا نبى مرسى أو ملك مقرب أو عبد مؤمن امتحن الله قلبه للایمان قال وانما صار سلمان من العلماء لانه امرؤ من اهل البيت عليهم السلام فلذلك نسبهلينا.

21 – Narrated to us Umran bin Musa, from Muhammad Bin Ali and another one, from Haroun Bin Muslim. From Mas'adat Bin sadaqa, from Ja'far^{asws}, from his^{asws} father^{asws}:

'One day I^{asws} mentioned 'Taqeeya' dissimulation to Ali^{asws} Bin Al-Husayn^{asws}, he^{asws} said: 'By Allah^{azwj}! if Abu Dharr^{ar} knew what was in the heart of Salman^{ar}, he^{ar} would have killed him^{ar}, and the Messenger of Allah^{saww} had established brotherhood between them^{ar}, so what can you expect from the rest of the creation. The knowledge of the knowledgeable one is difficult and becomes more difficult, none can bear it except for the Mursil Prophet^{saww}, or an Angel of Proximity, or a believing servant whose heart has been Tested by Allah^{azwj} for faith, but Salman^{ar} has become of the knowledgeable ones, because he^{ar} was a man from us^{asws}, the people^{asws} of the Household, that is why I^{asws} have ascribed him^{ar} to us^{asws}.

12 - باب (في ائمة آل محمد ص ان امرهم صعب مستصعب)

CHAPTER 12 – REGARDING THE PROGENY^{asws} OF MUHAMMAD^{saww}, THEIR COMMANDS ARE DIFFICULT AND BECOME MORE DIFFICULT

(1) حديثنا يعقوب بن يزيد عن محمد بن أبي عمير عن منصور عن مخلد بن حمزة بن نصر عن أبي ربيع الشامي عن أبي جعفر عليه السلام قال كنت معه جالسا فرأيت أن أبا جعفر عليه السلام قد قام فرفع رأسه وهو يقول يا أبا الربيع حديث تمضغه الشيعة بالسنتها لا تدرى ما كنه قلت ما هو جعلني الله فذاك قال قول على بن أبي طالب عليه السلام أن أمرنا صعب مستصعب لا يحتمله إلا ملك مقرب أو نبي مرسلا أو عبد مؤمن امتحن الله قلبه للإيمان يا أبا الربيع إلا ترى أنه يكون ملك ولا يكون مقربا ولا يحتمله إلا مقرب وقد يكون نبي وليس بمرسل ولا يحتمله إلا مرسل وقد يكون مؤمن وليس بمحتمن ولا يحتمله إلا مؤمن قد امتحن الله قلبه للإيمان.

1 - Narrated to us Yaqoub Bin Yazeed, from Muhammad Bin Abu Umeyr, from Mansour, from Mukhalad Bin Hamza Bin Nasr, from Abu Rabi'e Al-Shamy who has narrated the following:

Abu Ja'far^{asws} said: 'I was sitting with him^{asws}, I saw Abu Ja'far^{asws} stood up and raised his^{asws} head and he^{asws} said: 'O Abu Al-Rabi'e! Hadeeth gets mulled over by the Shiites, they do not know what it might be.' I said, 'What might it be, may Allah^{azwj} make me to be sacrificed for you^{asws}'.

He^{asws} said: 'Ali^{asws} Bin Abu Talib^{asws} said: 'Our^{asws} commands are difficult, and become more difficult, none can bear them except for an Angel of Proximity, or a Mursil Prophet^{as} or a believing servant whose heart has been Tested by Allah^{azwj} for faith. O Abu Al-Rabi'e! Can you not see that there are Angels who are not of Proximity, and they cannot bear these except if they are of Proximity, and there would be a Prophet^{as} and he^{as} would not be a Mursil⁴, and cannot bear these except if he^{as} were to be a Mursil, and a believer who has not been tested, and will not be able to bear these except for a believer whose heart has been Tested by Allah^{azwj} for faith.'

(2) حديثنا سلمة بن الخطاب عن القسم بن يحيى عن جده عن أبي بصير ومحمد بن مسلم عن أبي عبد الله عليه السلام قال خالطوا الناس مما يعرفون ودعوه ما ينكرون ولا تحملوا على أنفسكم وعلينا أن أمرنا صعب مستصعب لا يحتمله إلا ملك مقرب أو نبي مرسلا أو عبد مؤمن امتحن الله قلبه للإيمان. تتم.

2 - Narrated to us Salmat Bin Al-Khataab, from Al-Qasam Bin Yahya, from his grandfather, from Abu Baseer and Muhammad Bin Muslim who said:

Abu Abdullah^{asws} said: 'Contact the people and let them know that which they understand and do not deny, and do not place a burden upon yourselves and on us^{asws}, for our^{asws} commands are difficult and become more difficult, none can bear them except for an Angel of Proximity, or a Mursil Prophet^{as}, or a believing servant whose heart has been Tested by Allah^{azwj} for faith.

⁴ The Prophet who was sent down with Book

(باب ان امرهم صعب مستصعب)

CHAPTER – THEIR^{asws} COMMANDS ARE DIFFICULT AND BECOME MORE DIFFICULT

(1) حدثى محمد بن الحسين عن ابراهيم بن ابى البلاد عن سدير الصيرفى قال كنت بين يدى ابى عبد الله عليه السلام اعرض عليه مسائل قد اعطانها اصحابنا إذا خطرت بقلبي مسألة فقلت جعلت فداك مسألة خطرت بقلبي الساعة قال اليست في المسائل قلت لا قال وما هي قلت قول امير المؤمنين ان امرنا صعب مستصعب لا يعرفه الا ملك مقرب أو نبى مرسى أو عبد امتحن الله قلبه للايمان فقال نعم ان من الملائكة مقربين وغير مقربين من الانبياء مرسلين وغير مرسلين ومن المؤمنين متحنون وغير متحنون وان امركم هذا عرض على الملائكة فلم يقر به الا المقربون وعرض على الانبياء فلم يقربه الا المرسلون وعرض على المؤمنين فلم يقربه الا المتحنون.

1 - Narrated to me Muhammad Bin Al-Husayn, from Ibrahim Bin Abu Al-Balaad, from Sudeyr Al-Sayrafi who said:

'I was in front of Abu Abdullah^{asws}, presented to him^{asws} certain questions which my companions had come up with and were a danger to my heart. I said, 'May I be sacrificed for you^{asws}', certain questions pose a danger to my heart when they come up.'

He^{asws} said: 'Is it not the issues?' I said, 'No.' He^{asws} said: 'And what is it?' I said, 'The Statement of the Amir-ul-Momineen^{asws} that "Our^{asws} commands are difficult and become more difficult, none can understand them except for an Angel of Proximity, or a Mursil Prophet^{as}, or a servant whose heart has been tested by Allah^{azwj} for faith.' He^{asws} said: 'Yes, there are from the Angels those who are of Proximity and those who are not of Proximity, from the Prophets^{asws} there are Messengers and those that are not Messengers, and from the believers there are those that have been Tested and those that have not been Tested, and our^{asws} commands were presented to the Angels but they did not accept them except for those who were of Proximity, and presented to the Prophets^{asws} and did not except them except for those who were 'Mursil', and presented to the believers but did not accept them except for those who were the Tested ones.'

(2) حدثنا أحمد بن محمد بن عيسى عن الحسين بن سعيد عن القسم بن محمد الجوهرى عن على بن ابى حمزة عن ابى بصير عن ابى عبد الله عليه السلام قال ان امرنا صعب مستصعب لا يحتمله الا من كتب الله في قلبه الايمان.

2 - Narrated to us Ahmad Bin Muhammad Bin Isa, from Al-Husayn Bin Saeed, from Al-Qasam Bin Muhammad Al-Jowhary, from Ali Bin Abu Hamza, who has reported the following from Abu Baseer: Abu Abdullah^{asws} said: 'Our^{asws} commands are difficult and become more difficult, they cannot be borne except by the one whose heart Allah^{azwj} has Inscribed with faith.'

(3) حدثنا محمد بن عبد الحميد وابو طالب جميعا عن حنان عن ابى جعفر عليه السلام انه قال يا ابا الفضل لقد امست شيعتنا او اصبحت على امرنا ما اقر به الا ملك مقرب او نبى مرسى او عبد مؤمن امتحن الله قلبه للايمان.

3 - Narrated to us Muhammad Bin Abdul Hameed and Abu Talib together, from Hanaan, from his father who said:

Abu Ja'far^{asws} said: 'O Abu Al-Fazl! Be in contact with our^{asws} Shiites to see what has become of our commands. None will accept them except from an Angel of Proximity, or a Mursil Prophet^{as}, or a believing servant whose heart has been tested by Allah^{azwj} for faith.'

(4) حدثنا محمد بن الحسين عن احمد بن محمد بن ابى نصر عن حماد بن عثمان عن فضل عن ابى عبد الله عليه السلام قال ان امركم هذا لا يعرفه ولا يقر به الا ثلاثة ملك مقرب او نبى مرسى او عبد مؤمن امتحن الله قلبه للايمان.

4 – Narrated to us Muhammad Bin Al-Husayn, from Ahmad Bin Muhammad Bin Abu Nasr, from Hamaad Bin Usman, from Fazal-who said:

Abu Abdullah^{asws} said: ‘This that I^{asws} have commanded you, none will understand it or accept it, except for three – and Angel of Proximity, or a Mursil Prophet^{as}, or a believing servant whose heart has been tested for faith by Allah^{azwj}.

(5) حدثنا عباس بن معروف عن حماد بن عيسى عن حريز عن الفضيل عن أبي عبد الله عليه السلام قال ان امرنا هذا لا يعرفه ولا يقر به الا ثلاثة ملك مقرب أو نبى مصطفى أو عبد امتحن الله قلبه للايمان.

5 - Narrated to us Abbas Bin Ma'rouf, from Hamaad Bin Isa, from Hareez, from Al-Fazel who has reported:

Abu Abdullah^{asws} said: ‘This command of ours^{asws}, none can understand it or accept it except for three – an Angel of Proximity, or a chosen Prophet^{as}, or a servant whose hearted has been Tested by Allah^{azwj} for faith.’

(6) حدثنا محمد بن الحسين عن محمد بن اسلم عن ابن اذينه عن ابان بن ابى عياش عن سليم بن قيس قال قال امير المؤمنين عليه السلام ان امرنا اهل البيت صعب مستصعب لا يعرفه ولا يقربه الا ملك مقرب او نبى مرسل او مؤمن نجيب امتحن الله قلبه للايمان.

6 – Narrated to us Muhammad Bin Al-Husayn, from Muhammad Bin Aslam, from Ibn Azina, from Abaan Bin Abu Ayyash, from Sulaym Binn Qays who said:

Amir-ul-Momineen^{asws} said: ‘Our^{asws} commands, of the People^{asws} of the Household are difficult and become more difficult, none will understand them or accept them except for an Angel of Proximity, or a Mursil Prophet^{as}, or a believer who answered the Test of Allah^{azwj} of his heart for faith.’

(7) حدثنا محمد بن الحسين عن وهيب بن حفص عن ابى بصير قال قال أبو جعفر ع ان امرنا صعب مستصعب على الكافر لا يقر بامرنا الا نبى مرسل او ملك مقرب او عبد مومن امتحن الله قلبه للايمان.

7 – Narrated to us Muhammad Bin Al-Husayn, from Waheeb Bin Hafs, from Abu Baseer who said:

Abu Ja'far^{asws} said: ‘Our^{asws} commands are difficult and become even more difficult to the infidel. No one will accept our^{asws} commands except for a Mursil Prophet^{as}, or an Angel of Proximity, or a believing servant who heart has been tested by Allah^{azwj} for faith.’

(8) حدثنا محمد بن احمد عن جعفر بن مالك الكوفي عن على بن هاشم عن زياد بن المندز عن زياد بن سوقة قال كنا عند محمد بن عمرو بن الحسن فذكرنا ما اتى إليهم فبكى حتى ابتلت لحيته من دموعه ثم قال ان امر آل محمد امر جسيم مقنع لا يستطيع ذكره ولو قد قام قائمنا لتكلم به وصدقه القرآن.

8 - Narrated to us Muhammad Bin Ahmad, from Ja'far Bin Maalik Al-Kufy, from Ali Bin Haashim, from Ziyad Bin Al-Munzar, from Ziyad Bin Sowqat who said:

‘I was with Muhammad Bin Amro Bin Al-Hassan. When we remembered what had come to him. He wept until his beard was wet with his tears. Then he said, ‘The commands of the Progeny^{asws} of Muhammad^{saww} are serious and compelling commands, it is not possible to mention them, and when our Qaim^{asws} makes the stand, he^{asws} will speak them, and he^{asws} will be confirmed by the Quran.’ (This is not Hadeeth but Riwaya)

(9) حدثنا محمد بن عبد الجبار عن الحسن بن الحسن اللؤلؤى عن محمد بن الهيثم عن ابى حمزه الثمالي قال سمعت ابا جعفر عليه السلام يقول امرنا صعب مستصعب لا يحتمله الا ثلث ملك مقرب او نبى مرسل او عبد امتحن الله قلبه للايمان ثم قال يا ابا حمزه الست تعلم في الملائكة مقربين وغير مقربين وفي النبيين مرسلين وغير مرسلين وفي المؤمنين ممتحنين وغير ممتحنين قلت بلى قال الا ترى إلى صفة امرنا ان الله اختار له من الملائكة مقربين ومن النبيين مرسلين ومن المؤمنين ممتحنين.

9 – Narrated to us Muhammad Bin Abdul Jabbar, from Al-Hassan Bin Al-Husayn Al-Luluwi, from Muhammad Bin Al-Haysam, from his father, from Abu Hamza Al-Thumaly who said:

'I heard Abu Ja'far^{asws} say: 'Our^{asws} commands are difficult and become more difficult, none can bear them except for three – and Angel of Proximity, or a Mursil Prophet^{as}, or a servant whose heart has been Tested for faith by Allah^{azwj}.'

Then said: 'O Abu Hamza! Do you not know that there are Angels of Proximity and those that are not of Proximity, and among the Prophets^{saww} there are those who are Mursil and those that are not Mursil, and among the believers there are those that have been tested and those that have not been tested?' I said, yes.' He^{asws} said: 'Do you not see that status of our^{asws} commands is such that Allah^{azwj} has Chosen from the Angels those that are of Proximity, and from the Prophets^{as} those that are Messengers, and from the believers, those that have been Tested?'

(نادر من الباب في ان علم آل محمد عليهم السلام سر مستسر وهو نادر من الباب)

RARE FROM THE CHAPTER REGARDING THE KNOWLEDGE OF THE PROGENY^{asws} OF MUHAMMAD^{saww}, IT IS A SECRET AND BECOMES MORE SECRETIVE – AND THIS IS THE RARE FROM THE CHAPTER

(1) حدثنا محمد بن الحسين عن محمد بن سنان عن عمار بن مروان عن جابر عن أبي عبد الله عليه السلام قال ان امرنا سر في سر وسر مستسر وسر لا يفيد الا سر وسر على سر وسر مقنع بسر.

1 - Narrated to us Muhammad Bin Al-Husayn, from Muhammad Bin Sinan, from Amaar Bin Marwan, from Jabir who said:

Abu Abdullah^{asws} said: 'Our^{asws} commands are a secret within a secret, and a secret which becomes more secretive, and a secret that does not benefit except a secret and a secret upon a secret, and a secret, hidden away by a secret.'

(2) حدثنا محمد بن احمد عن جعفر بن محمد بن مالك الكوفي قال حدثني احمد بن محمد بن ابي اليسر قال حدثني زيد بن المعدل عن ابان بن عثمان قال أبو جعفر عليه السلام ان امرنا هذا مستور مقنع بالميثاق من هتكه اذله الله.

2 - Narrated to us Muhammad Bin Ahmad, from Ja'far Bin Muhammad Bin Maalik Al-Kufy who said that it was narrated to him from Ahmad Bin Muhammad, from Abu Al-Yasar who said that it was narrated to him from Zayd Bin Al-Ma'ad, from Aban Bin Usman who said:

Abu Ja'far^{asws} said: 'This command of our^{asws} is hidden behind a veil by the Covenant. The one who assaults it will be disgraced by Allah^{azwj}'.

(3) وروى عن ابان بن عثمان قال أبو عبد الله عليه السلام ان امرنا هذا مستور مقنع بالميثاق ومن هتكه اذله الله.

3 - And it has been reported from Aban Bin Usman who said:

Abu Abdullah^{asws} said: 'This command of ours^{asws} is hidden behind a veil by the covenant, and the one who assaults it will be humiliated by Allah^{azwj}'.

(4) وروى عن ابن ابي محبوب عن مرازم قال أبو عبد الله ع ان امرنا هو الحق وحق الحق وهو الظاهر وباطن الباطن وهو السر وسر السر وسر المستسر وسر مقنع بالسر.

4 - And it has been reported from Ibn Abu Mahboub, from Maraazim who said:

Abu Abdullah^{asws} said: 'Our^{asws} command is the truth, and truth upon the truth, and it is apparent and hidden, and as for the hidden, it is the secret, and secret of the secret, and a secret which becomes more secretive, and a secret hidden away by the secret.'

(5) حدثنا أبو محمد عن عمران بن موسى عن جعفر عن علي بن اسياط عن محمد بن الفضيل عن أبي حمزة الشمالي عن أبي جعفر عليه السلام قال قرأت عليه آية الخمس فقال ما كان الله فهو رسوله وما كان رسوله فهو لنا ثم قال لقد يسر الله على المؤمنين انه رزقهم خمسة دراهم وجعلوا لربهم واحدا واكلوا اربعة حلالا ثم قال هذا من حديثنا صعب مستصعب لا يعلم به ولا يصبر عليه الا متحن قلبه للآيمان.

5 - Narrated to us Abu Muhammad, from Umran Bin Musa, from Musa Bin Ja'far, from Ali Bin Asbaat, from Muhammad Bin Al-Fazeyl, from Abu Hamza Al-Thumaly who has narrated:

Abu Ja'far^{asws} said, when I recited to him^{asws} the Verse of the *Khums*, he^{asws} said: 'This which was for Allah^{azwj}, it was for His^{azwj} Messenger^{saww}, and that which was for the Messenger^{saww}, it was for us^{asws}'. Then said: 'Allah^{azwj} made it easy for the believers by giving them sustenance of five *Dirhams*, and Made for their Lord^{azwj} one, and permitted for them to eat four.' Then said: 'this is from our^{asws} Hadeeth which are difficult and become more difficult, none can act by it nor be patient over it except for the one whose heart has been Tested for faith.'

13 - باب (في ائمة آل محمد عليهم السلام انهم الهددون يهدون إلى ما جاء به النبي صلى الله عليه وآلله وسلم)

CHAPTER 13 – REGARDING THE IMAMS^{asws} OF THE PROGENY^{asws} OF MUHAMMAD^{saww} THEY ARE THE GUIDES WHO GUIDED BY WHATEVER THE PROPHET^{saww} CAME WITH

(1) حدثنا يعقوب بن يزيد عن ابن أبي عمير عن ابن اذينه عن بريد العجلى عن أبي جعفر عليه السلام في قول الله انما انت منذر وكل قوم هاد قال رسول الله صلی الله علیه وآلہ المنذر وفي كل زمان منا هاديا يديهم إلى ما جاء به نبی الله ثم الھداة من بعد على ثم الاوصياء واحدا بعد واحد.

1 - Narrated to us Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from Ibn Azina, from Bureyd Al-Ajaly the following:

Abu Ja'far^{asws} regarding the Statement of Allah^{azwj} **[13:7] You are only a warner and (there is) a guide for every people.** Said: 'The Messenger of Allah^{saww} is the warner for every era, it is for us^{asws} to guide them (by holding their hands) to what the Prophet^{saww} of Allah^{azwj} came with, then this guidance was fulfilled by the Trustees^{asws} one after the other.'

(2) وعنہ عن الحسین عن احمد بن ابی حمزة عن ابی عثمان عن ابی مريم عن عبد الله بن عطا قال سمعت ابا عبد الله علیہ السلام يقول فی هذه الاية انما انت منذر وكل قوم هاد قال رسول الله صلی الله علیه وآلہ المنذر وبعلی یهتدی المہتدون.

2 – And from him, from Al-Husayn, from Ahmad Bin Abu Hamza, from Aban Bin Usman, from Abu Maryam, from Abdullah Bin Ataa who said:

'I heard Abu Abdullah^{asws} say regarding this Verse **[13:7] You are only a warner and (there is) a guide for every people.** Imam^{asws} Said: 'The Messenger of Allah^{saww} is the warner and Ali^{asws} is the guide and he guided those who came forward to receive it (the guidance).'

(3) على بن الحسين عن على بن فضال عن ابيه عن ابراهيم بن محمد الاشعري عن محمد بن مروان عن نجم قال سمعت ابا جعفر علیہ السلام يقول انما انت منذر وكل قوم هاد قال المنذر رسول الله صلی الله علیه وآلہ والهادی علیہ السلام.

3 – Ali Bin Al-Husayn, from Ali Bin Fazaal, from his father, from Ibrahim Bin Muhammad Al-Ashary, from Muhammad Bin Marwaan, from Najam who said:

'I heard Abu Ja'far^{asws} say: '**[13:7] You are only a warner and (there is) a guide for every people.** The Warner is the Messenger of Allah^{saww}, and the guide is Ali^{asws}.'

(4) حدثنا محمد بن الحسين عن عمرو بن عثمن عن المفضل عن جابر عن ابی جعفر علیہ السلام في قول الله عزوجل انما انت منذر وكل قوم هاد قال رسول الله المنذر وعلى علیہ السلام الھادی.

4 – Narrated to us Muhammad Bin Al-Husayn, from Amro Bin Usman, from Al-Mufazzal, from Jabir who said:

Abu Ja'far^{asws} regarding the Statement of Allah^{azwj} Mighty and Majestic **[13:7] You are only a warner and (there is) a guide for every people.** Imam^{asws} said: 'The Messenger of Allah^{saww} is the warner and Ali^{asws} is the guide.'

(5) حدثنا احمد بن محمد عن الحسين عن محمد بن خالد عن ايوب بن الحر عن ابي جعفر عليه السلام والنضر بن سويد عن يحيى الحلي عن ايوب بن الحر عن ابي بصير عن ابي جعفر عليه السلام في قول الله عزوجل انما انت منذر وكل قوم هاد قال رسول الله المنذر وعلى الهدى.

5 - Narrated to us Ahmad Bin Muhammad, from Al-Husayn, from Muhammad Bin Khaalid, from Ayyub Bin Al-Hur, from Abu Ja'far, and Al-Nasr Bin Suweyd, from Yahya Al-Halby, from Ayub Bin Al-Hur, from Abu Baseer who said:

Abu Ja'far^{asws} regarding the Statement of Allah^{azwj} Mighty and Majestic [13:7] **You are only a warner and (there is) a guide for every people**, said: 'The Messenger of Allah^{saww} is the Warner, and Ali^{asws} is the guide.'

(6) وعنه عن الحسين عن النضر بن سويد وفضالة عن موسى بن بكر عن الفضيل قال سئلت ابا عبد الله عليه السلام عن قول الله تبارك وتعالى انما انت منذر وكل قوم هاد قال كل امام هاد لقرن الذى هو فيهم.

6 - And from him, from Al-Husayn, from Al-Nazar Bin Suweyd and Fazaalat, from Musa Bin Bakr, from Al-Fazeel who said:

'I asked Abu Abdullaah^{asws} about the Statement of Allah^{azwj} Blessed and High [13:7] **You are only a warner and (there is) a guide for every people**, said: 'Each Imam^{asws} is a guide for the century (era) that he^{asws} is in.'

(7) وعنه عن الحسين بن سعيد عن صفوان عن منصور بن حازم عن عبد الرحمن القصيير عن ابي جعفر عليه السلام في قول الله تبارك وتعالى انما انت منذر وكل قوم هاد قال رسول الله صلی الله عليه وآلہ المنذر وعلى الهدى والله ما ذهبت منا وما زالت فينا إلى الساعة.

7 - And from him, from Al-Husayn Bin Saeed, from Safwaan, from Mansour Bin Haazim, from Abdul Rahmaan Al-Qaseer said:

Abu Ja'far^{asws} regarding the Statement of Allah^{azwj} Blessed and High [13:7] **You are only a warner and (there is) a guide for every people** said: 'The Messenger of Allah^{saww} is the Warner, and Ali^{asws} the guide, by Allah^{azwj} what has gone from us^{asws} and what has still remained within us^{asws} up to the Hour.'

(8) احمد بن محمد عن الحسين بن سعيد عن الحسن بن محبوب عن ابي حمزة الثمالي قال سمعت ابا جعفر عليه السلام يقول دعا رسول الله صلی الله عليه وآلہ المنذر فلما فرغ اخذ بيده على فالزمها بيده ثم قال انما انت منذر ثم ضم بيده إلى صدره قال و لكل قوم هاد ثم قال يا على انت اصل الدين ومنار الايمان وغاية الهدى وقائد الغر المحجلين اشهد لك بذلك.

8 - Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Hassan Bin Mahboub, from Abu Hamza Al-Thumaly who said:

'I heard Abu Ja'far^{asws} say: 'The Messenger of Allah^{saww} called for the purification, and when he^{saww} had finished, (he^{saww}) grabbed the hand of Ali^{asws} and held on to it, then said: '[13:7] **You are only a warner**'. Then joined his^{saww} to his^{asws} chest, said: '**and (there is) a guide for every people**'. Then said: 'O Ali^{asws}! You^{asws} are the origin (basis) of Religion, and the minaret of faith, and the very purpose of guidance, and the leader of the resplendent, I^{saww} testify to you^{asws} for that.'

(9) حدثنا على بن الحسين بن معلى بن محمد عن محمد بن جمهور عن سعدان عن ابى بصير على ابى عبد الله عليه السلام قال قلت له انما انت منذر وكل قوم هاد قال رسول الله المنذر وعلى الهدى يا ابا محمد فهل منا هاد اليوم قلت بلى جعلت فداك ما زال فيك هاد من بعد هاد حتى رفعت اليك فقال رحمك الله يا ابا محمد ولو كانت إذا نزلت آية على رجل ثم مات ذلك الرجل ماتت الآية مات الكتاب ولكنه حى جرى فيمن بقى كما جرى فيمن مضى.

9 - Narrated to us Ali Bin Al-Husayn Bin Muhammad, from Moala Bin Muhammad, from Muhammad Bin Jamhour, from Muhammad Bin Ismail, from Sa'daan, from Abu Baseer who said:

'When I said to him^{asws} [13:7] **You are only a warner and (there is) a guide for every people**, he^{asws} said: 'The Messenger of Allah^{saww} is the Warner, and Ali^{asws} is the guide. O Abu Muhammad, is there no guide from us^{asws} today?' I said, 'Yes, may

I be sacrificed for you^{asws}, the guides from amongst you^{asws} have not passed away, guide after guide until the chain came up to you^{asws}.

He^{asws} said: 'May Allah^{azwj} have Mercy on you, O Abu Muhammad, and if it was that a Verse Came down upon a man and then that man dies, the Verse would die, the Book would die, but, this is alive and flowing with the one^{asws} who remains just like it flowed for the ones^{asws} in the past.'

14 - باب (في الانمة انهم الصادقون)

CHAPTER 14 – REGARDING THE IMAMS^{asws} , THEY^{asws} ARE THE TRUTHFUL

(1) حدثنا الحسين بن محمد عن الحسن بن علي عن احمد بن عايز عن ابن اذينه عن بريد العجلى قال سئلت ابا جعفر عليه السلام عن قول الله تعالى يا ايها الذين آمنوا انقروا الله وكونوا مع الصادقين قال ايانا عنى.

1 – Narrated to us Al-Husayn Bin Muhammad, from Al-Hassan Bin Ali, from Ahmad Bin Aayaz, from Ibn Azina, from Bureyd Al-Ajaly who said:

'I asked Abu Ja'far^{asws} regarding the Statement of Allah^{azwj} the High [9:119] **O you who believe! Be careful of your duty to Allah, and be with the truthful**, said: 'None but us^{asws}'.

(2) وعن معلى بن محمد عن الحسن عن احمد بن محمد قال سئلت الرضا عليه السلام عن قول الله تعالى يا ايها الذين آمنوا انقروا الله وكونوا مع الصادقين قال الصادقون الانمة الصديقون بطاعتهم.

2 – And from him, from Moala Bin Muhammad, from Al-Hassan, from Ahmad Bin Muhammad Bin Muhammad who said:

'I asked Al-Reza^{asws} regarding the Statement of Allah^{azwj} the High [9:119] **O you who believe! Be careful of your duty to Allah, and be with the truthful**, he^{asws} said: 'The truthful are the Imams^{asws}, be the righteous by being obedient to them^{asws}'.

15 - باب (فيه الفرق بين ائمة العدل من آل محمد عليهم السلام وائمة الجور من غيرهم بتفسير رسول الله ص والائمة)

CHAPTER 15 – REGARDING THE DIFFERENCE BETWEEN THE JUST IMAMS^{asws} FROM THE PROGENY^{asws} OF MUHAMMAD^{saww} AND THE UNJUST IMAMS FROM OTHER THAN THEM^{asws} AS PER THE EXPLANATION OF THE MESSENGER OF ALLAH^{saww} AND THE IMAMS^{asws}

(1) حدثنا احمد بن محمد عن الحسين بن سعيد عن منصور عن طلحة بن زيد و محمد بن عبد الجبار بغير هذا الاسناد يرفعه إلى طلحة بن زيد عن ابي عبد الله عليه السلام قال قرأت في كتاب ابى الائمة في كتاب الله امامان امام الهدى و امام الضلال فاما الائمة الهدى فيقدمون امر الله قبل امرهم و حكم الله قبل حكمهم واما ائمة الضلال فانهم يقدمون امرهم قبل امر الله و حكمهم قبل حكم الله اتباعا لاهوائهم و خلافا لما في الكتاب.

1 – Narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Muhammad Bin Ismail, from Mansour, from Talha Bin Zayd and Muhammad Bin Abdul Jabbar with another chain going up to Talha Bin Zayd who has reported:

Abu Abdullah^{asws} said: ‘I^{asws} have read in the book of my^{asws} father^{asws}, that the Imams in the Book of Allah^{azwj} are two kinds; Imam of guidance and the imam of misguidance.

As for the Imams of guidance, they^{asws} always place the Command of Allah^{azwj} before anything else (since they^{asws} do not desire anything else but that what Allah^{azwj} Wants), and the Judgments of Allah^{azwj} before anything else, and as for the imams of misguidance, they place their own commands before the Commands of Allah^{azwj} and their own judgments before the Judgments of Allah^{azwj}. They follow their own desires and in opposition to that which is in the Book.’

(2) حدثنا محمد بن الحسين بن على عن محمد بن يحيى عن طلحة بن زيد عن جعفر بن محمد عن ابيه عليه السلام قال قال الائمة في كتاب الله امامان قال الله تبارك و تعالى وجعلناهم ائمة يهدون بامرنا لا بامر الناس يقدمون امر الله قبل امرهم و حكم الله قبل حكمهم وقال وجعلناهم ائمة يدعون إلى النار يقدمون امرهم قبل امر الله و حكمهم قبل حكم الله ويأخذون باهوائهم خلافا لما في كتاب الله.

2 – Narrated to us Muhammad Bin Al-Husayn, from Muhammad Bin Al-Husayn Bin Ali, from Muhammad Bin Yahya, from Talha Bin Zayd who said:

Ja'far Bin Muhammad^{asws}, from his^{asws} father^{asws}, said: ‘The Imams in the Book of Allah^{azwj} are two (kinds of) Imams. Allah^{azwj} Says [21:73] **And We made them Imams who guided (people) by Our command**, they^{asws} order the people and place the Orders of Allah^{azwj} before anything else, and the Judgments of Allah^{azwj} before anything else, and Said [28:41] **And We made them Imams who call to the fire**, they place their own commands before the Commands of Allah^{azwj}, and their own judgments before the Judgments of Allah^{azwj}, and they take to their own desires in opposition to what is in the Book of Allah^{azwj}.

(3) حدثنا بعض اصحابنا عن محمد بن الحسين عن صفوان ابن يحيى عن الحسين بن ابي العلاء عن ابي بصير عن ابي عبد الله عليه السلام قال سمعته يقول ان الدنيا لا تكون الا و فيها امامان بر و فاجر فالبر الذي قال الله وجعلناهم ائمة يهدون بامرنا واما الفاجر فالذي قال الله وجعلناهم ائمة يدعون إلى النار ويوم القيمة لا ينصرون.

3 - Narrated to us one of our companions, from Muhammad Bin Al-Husayn, from Safwaan Ibn Yahya, from Al-Husayn Bin Abu Al-A'ala, from Abu Baseer who has narrated the following:

Abu Abdullah^{asws} said that he heard him^{asws} say: ‘In the world there will always be two types of Imams, righteous, and immoral. The righteous are those about whom^{asws} Allah^{azwj} Says [21:73] **And We made them Imams who guided (people) by Our command** and as for the immoral-are those about whom Allah^{azwj} Says [28:41] **And**

We made them Imams who call to the fire and on the Day of Judgment and on the day of resurrection they shall not be assisted.

(4) حدثنا محمد بن عيسى عن عثمان بن عيسى عن على عن أبي بصير عن أبي عبد الله عليه السلام قال لا يصلح الناس الا امام عادل وامام فاجر ان الله عزوجل يقول وجعلناهم ائمة يهدون بامرنا وقال وجعلناهم ائمة يدعون إلى النار.

4 - Narrated to us Muhammad Bin Isa, from Usman Bin Isa, from Ali, from Abu Baseer who has said: Abu Abdullah^{asws} said: ‘It is not suitable for the people, except to have the Just Imam^{asws} and the Immoral-imam. Allah^{azwj} Mighty and Majestic Says [21:73] **And We made them Imams who guided (people) by Our command** and Says [28:41] **And We made them Imams who call to the fire.**

(5) حدثنا محمد بن عيسى عن الحسين بن سعيد عن عمرو بن عثمان الاعمى عن أبي صادق عن ربيعة بن ناجد قال الأئمة من قريش ابرارها ائمة ابرارها وفجارها. ائمة فجارها ثم تلا هذه الآية وجعلناهم ائمة يدعون إلى النار ويوم القيمة لا ينصرون.

5 - Narrated to us Muhammad Bin Isa, from Al-Husayn Bin Saeed, from Amro Bin Usman Al-A’mma, from Abu Sadiq, from Rabi’e Bin Najid who said, ‘The Imams^{asws} from Qureish are righteous ones. Imams are righteous ones and immoral-ones. Immoral-imams’ – then recited this Verse - [28:41] **And We made them Imams who call to the fire and on the day of resurrection they shall not be assisted.**

16 - باب (فيه معرفة ائمة الهدى من ائمة الضلال وانهم الجبٰت والطاغوت والفواحش)

CHAPTER 16 – REGARDING THE RECOGNITION OF THE IMAMS^{asws} OF GUIDANCE FROM THE IMAMS OF MISGUIDANCE FOR THEY ARE THE REBELLIOUS, AND THE EVIL ONES AND THE IMMORAL-

(1) حدثنا احمد بن محمد عن الحسن بن محبوب عن عبد الله بن غالب عن ابي عبد الله قال لما نزلت هذه الآية يوم ندعوا كل اناس بامامهم قال فقال المسلمين يا رسول الله صلى الله عليه وآلـهـ السـلـتـ امامـ النـاسـ كـلـهـ اـجـمـعـينـ فقالـ اـنـاـ رسـولـ اللهـ صـلـىـ اللهـ عـلـيـهـ وـآلـهـ إـلـىـ النـاسـ اـجـمـعـينـ ولكنـ سـيـكـونـ بـعـدـ اـئـمـةـ عـلـىـ النـاسـ منـ اللهـ مـنـ اـهـلـ بـيـتـيـ يـقـوـمـونـ فـيـ النـاسـ فـيـكـذـبـونـ وـيـظـلـمـهـمـ اـئـمـةـ الـكـفـرـ وـالـضـلـالـ وـاـشـيـعـهـمـ الاـ وـمـنـ وـالـاهـ وـاتـبـعـهـمـ وـصـدـقـهـمـ فـهـوـ مـنـ وـمـعـيـ وـسـيـقـانـيـ الاـ وـمـنـ ظـلـمـهـمـ وـاعـانـ عـلـىـ ظـلـمـهـمـ وـكـذـبـهـمـ فـلـيـسـ مـنـ وـلـاـ مـعـيـ وـاـنـاـ مـنـهـ بـرـئـ.

1 - Narrated to us Ahmad Bin Muhammad, from Al-Hassan Bin Mahboub, from Abdullah Bin Ghaalib, from Jabir who has narrated the following:

Abdullah^{asws} said: ‘When this Verse Came down [17:71] ***One day We shall call together all human beings with their (respective) Imams***, the Muslims said, ‘O Messenger of Allah^{saww}, are you^{saww} not the Imam^{asws} for the whole of mankind?’ He^{saww} said: ‘I^{saww} am the Messenger of Allah^{azwj} to all the people, but, there will be after me^{saww} Imams^{asws} to the people from Allah^{azwj} from the People^{asws} of my^{saww} Household established within the people. Lies will be forged against them^{asws}, and they^{asws} will be oppressed by the imams of infidelity, and misguidance, and their adherents, and as for the ones who will befriend them^{asws}, and follow them^{asws}, and ratify them^{asws}, they are from me^{asws} and with me^{asws} and they will be attached to me^{saww}, and the ones who oppressed them^{asws}, and helped in oppressing them^{asws}, and forged lies against them^{asws}, are not from me^{saww}, nor are they with me^{saww}, and I^{asws} distance myself^{saww} from them.’

(2) حدثنا احمد بن محمد عن الحسن بن سعيد عن ابي وهب عن محمد بن منصور قال سأله عبدا صالحا عليه السلام عن قول الله تبارك وتعالي انما حرم ربى الفواحش ما ظهر منها وما بطن فقال ان القرآن له ظهر وبطن فجميع ما حرم في الكتاب هو الظاهر والباطن من ذلك ائمة الجور وجميع ما احل من الكتاب وهو الظاهر والباطن من ذلك ائمة الحق.

2 - Narrated to us Ahmad Bin Muhammad, from Muhammad Bin Al-Hassan, from Al-Hassan, from Al-Husayn Bin Saeed, from Abu Wahab, from Muhammad Mansour who said:

‘I asked Abda Saleha^{asws} (Seventh Imam Musa-Al-Kazim^{asws}) regarding the Statement of Allah^{azwj} Blessed and High [7:33] ***Say: My Lord has only prohibited indecencies, those of them that are apparent as well as those that are concealed***, Imam^{asws} said: ‘For the Quran there is an apparent and a hidden. All that is Prohibited in the Book is the apparent, and the hidden from that are the unjust imams, and all that is Permissible from the Book is the apparent, and the hidden from that are the True Imams^{asws}.’

(3) حدثنا يعقوب بن يزيد عن محمد بن ابي عمير عن ابن اذينة عن بريد العجلی عن ابي جعفر عليه السلام في قول الله تبارك وتعالي الم تر إلى الذين اتو نصيبا من الكتاب يؤمنون بالجبت والطاغوت فلان وفلان ويقولون للذين كفروا هؤلاء اهدي من الذين آمنوا سبيلا يقولون لائمه الضلال والداعية إلى النار هؤلاء اهدي من آل محمد واوليائهم سبيلا أولئك الذين لعنهم الله ومن يلعن الله فلن تجد له نصيرا ام لهم نصيب من الملك يعني الامام والخلافة فإذا لا يؤتون الناس نقيرا عن الناس الذين عنى الله.

3 - Narrated to us Yaqoub Bin Yazeed, from Muhammad Bin Abu Umeyr, from Ibn Azina, from Bureyd Al-Ajaly who has narrated the following:

Abu Ja'far^{asws} regarding the Statement of Allah^{azwj} Blessed and High [4:51] ***Have you not seen those to whom a portion of the Book has been given? They believe in idols and false deities***, Imam^{asws} said: ‘That one and that one.’ and say

of those who disbelieve: These are better guided in the path than those who believe. They say for the imams of misguidance and callers to the Fire that these are better guides on the path than the Progeny^{asws} of Muhammad^{saww} and their^{asws} friends [4:52] **Those are they whom Allah has cursed, and whomever Allah curses you shall not find any helper for him [4:53]** Or have they a share in the kingdom? It means the Imam^{asws} and the Caliphate **But then they would not give to people even the speck in the date stone** by the ‘people’, it means giving to Allah^{azwj}.(spending it in Allah^{azwj} way’

(4) حدثنا احمد بن محمد عن الحسين بن سعيد عن محمد بن منصور قال سأله عن قول الله تعالى وإذا فعلوا فاحشة قالوا وجدنا عليه آباءنا والله امرنا بها قل ان الله لا يأمر بالفحشاء انقولون على الله ما لا تعلمون فقال ارأيت احدا يزعم ان الله امر بالزنا وشرب الخمر او بشئ من هذه المحارم فقلت لا فقال ما هذه الفاحشة التي يدعون ان الله امر بها فقلت الله اعلم ووليه قال فان هذه في ائمة الجور ادعوا ان الله امرهم بالایتمام بقوم لم يأمر الله بالایتمام بهم فرد الله ذلك عليهم واخبرنا انهم قد قالوا عليه الكذب فسمى الله منهم فاحشة.

4 – Narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Muhammad Bin Mansour who said, ‘I asked him^{asws} about the Statement of Allah^{azwj} [7:28] **And when they commit an indecency they say: We found our fathers doing this, and Allah has enjoined it on us. Say: Surely Allah does not enjoin indecency; do you say against Allah what you do not know?** He^{asws} said: ‘Do you see anyone who thinks that Allah^{azwj} has Ordered to commit adultery, or drink intoxicants, or for anything from these Prohibitions?’ I said, ‘No.’ He^{asws} said: ‘What is this evil claim that Allah^{azwj} has ordered such.’ I said, ‘Allah^{azwj} Knows and His^{azwj} guardian^{asws}’. He^{asws} said: ‘This is regarding the unjust Imams who claim that Allah^{azwj} has ordered these for the people, but Allah^{azwj} never ordered these for the people. Allah^{azwj} has Rebuked that to them and Informed us that they are speaking lies against Him^{azwj}. Allah^{azwj} has referred to them as the Immoral.’

17 - باب (في ائمۃ آل محمد علیهم السلام وان الله تعالى اوجب طاعتهم ومودتهم وهم المحسودون على ما اتیهم الله من فضله)

CHAPTER 17 – REGARDING THE IMAMS^{asws} OF THE PROGENY^{asws} OF MUHAMMAD^{saww} AND THAT ALLAH^{azwj} HAS OBLIGATED OBEDIENCE TO THEM^{asws} AND THEY^{asws} ARE THE ENVIED ONES ON WHAT ALLAH^{azwj} HAS GIVEN TO THEM^{asws} FROM HIS^{azwj} GRACE

(1) محمد بن عيسى عن رجل عن هشام بن الحكم قال قلت لابي عبد الله عليه السلام ام يحسدون الناس على ما اتیهم الله من فضله فقد اتينا ال ابراهيم الكتاب والحكمة و اتيناهم ملكا عظيما ما ذلك الملك العظيم قال فرض الطاعة ومن ذلك طاعة جهنم لهم يوم القيمة يا هشام.

1 – Muhammad Bin Isa, from a man, from Hashim Bin Al-Hakam who said:

'I said to Abu Abdullah^{asws}, [4:54] or do they envy the people for what Allah has given them of His grace? But indeed We have given to Ibrahim's children the Book and the wisdom, and We have given them a grand kingdom. What is this grand kingdom?' He^{asws} said: 'O Haashim! Enforcement of the obedience to them^{asws}, and from that obedience will be Hell for them (Enviers) on the Day of Judgment.'

(2) حدثنا احمد بن محمد عن الحسين بن سعيد عن حماد بن عيسى عن الحسين بن المختار عن ابى بصير عن ابى جعفر عليه السلام في قول الله تعالى ام يحسدون الناس على ما اتیهم الله من فضله فقد اتينا ال ابراهيم الكتاب والحكمة و اتيناهم ملكا عظيما قال الطاعة المفروضة.

2 – Narrated to us Ahmad Bin Muhammad, from Al-Husayn bin Saeed, from Hamaad Bin Isa, from Al-Husayn Bin Al-Mukhtar, from Abu Baseer said:

Abu Ja'far^{asws} regarding the Statement of Allah^{azwj} the High [4:54] or do they envy the people for what Allah has given them of His grace? But indeed We have given to Ibrahim's children the Book and the wisdom, and We have given them a grand kingdom, said: 'Enforced obedience.'

(3) حدثنا احمد بن محمد عن الحسين بن سعيد عن محمد بن الفضيل عن ابى جعفر عليه السلام في قول الله تعالى ام يحسدون الناس على ما اتیهم الله من فضله قال نحن المحسودون.

3 – Narrated to us Ahmad Bin Al-Husayn Bin Saeed, from Muhammad Bin Al-Fazeyl has reported the following:

Abu Ja'far^{asws} regarding the Statement of Allah^{azwj} the High [4:54] or do they envy the people for what Allah has given them of His grace? Imam^{asws} said: 'We^{asws} are the envied ones.'

(4) حدثنا احمد بن محمد عن الحسين بن سعيد عن القسم بن محمد وفضالة بن ايبو عن عثمان عن ابى الصباح الكانى عن ابى عبد الله عليه السلام قال يا ابا الصباح نحن الناس المحسودون وأشار بيده إلى صدره.

4 – Narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Qasam Bin Muhammad and Fazeyl Bin Ayub, from Aban Bin Usman, from Abu Al-Sabah Al-kanany who has reported the following:

Abu Abdullah^{asws} said: 'O Abu Al-Sabah! We^{asws} are the envied ones^{asws}, and he^{asws} indicated by his^{asws} hand to his^{asws} own chest.'

(5) حدثنا يعقوب بن يزيد عن محمد بن الحسين عن ابى عمیر عن ابن اذينة عن بريد بن معاوية عن ابى جعفر عليه السلام في قول الله تبارك وتعالى ام يحسدون الناس على ما اتیهم الله من فضله فنحن الناس المحسودون على ما اتنا الله الامامة دون خلق الله

5 - Narrated to us Yaqoub Bin Yazeed, from Muhammad Bin Al-Husayn, from Muhammad Bin Abu Umeyr, from Abu Azina, from Bureyd Bin Muawiya, who has reported the following:

Abu Ja'far^{asws} regarding the Statement of Allah^{azwj} Blessed and High [4:54] Or do they envy the people for what Allah has given them of His grace? Imam^{asws}

said: 'We^{asws} are the envied people on what Allah^{azwj} has Given to us^{asws} the Imamate, apart from the Creation of Allah^{azwj}.'

(6) حديثنا محمد بن الحسين ويعقوب بن يزيد عن ابن أبي عمر عن ابي جعفر عليه السلام في قول الله تبارك وتعالى فقد اتينا آل ابراهيم الكتاب والحكمة واتيناهما ملكا عظيمانا فجعلنا منهم الرسل والانبياء والائمة فكيف يقررون في آل ابراهيم وينكرون في آل محمد صلى الله عليه وآله قلت فما معنى قوله واتيناهما ملكا عظيماما قال الملك العظيم ان جعل فيهم ائمة من اطاعهم اطاع الله ومن عصاهم عصى الله فهو الملك العظيم.

6 – Narrated to us Muhammad Bin Al-Husayn, and Yaqoub Bin Yaeed, from Ibn Abu Umeyr, from Umar Bin Azina, from Bureyd Al-Ajaly who has reported the following:

Abu Ja'far^{asws} regarding the Statement of Allah^{azwj} Blessed and High [4:54] **But indeed We have given to Ibrahim's children the Book and the wisdom, and We have given them a grand kingdom**, said: 'He^{azwj} Made from them Messengers and the Prophets^{as}, so how come they accept regarding the progeny of Brahma and deny it regarding the Progeny^{asws} of Muhammad^{saww}? I said, 'So what is the meaning of His^{azwj} Statement **and We have given them a grand kingdom?**' He^{asws} said: 'He^{azwj} made within them^{asws} Imams^{asws}, one who obeys them^{asws} has obeyed Allah^{azwj}, and one who disobeys them^{asws} has disobeyed Allah^{azwj}. This is the Grand kingdom.'

(7) حديثنا احمد بن محمد عن الحسين بن سعيد عن يحيى الحلبى عن محمد الا Howell عن عمران قال قلت له قول الله تبارك وتعالى فقد اتينا آل ابراهيم الكتاب فقال النبوة فقلت والحكمة قال الفهم والقضاء قلت له قول الله تبارك وتعالى واتيناهما ملكا عظيماما قال الطاعة.

7 – Narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Yahya Al-Halby, from Muhammad Al-Ahowl, from Umran who said:

'I said to him^{asws} the Statement of Allah^{azwj} Blessed and High [4:54] **But indeed We have given to Ibrahim's children the Book**, he^{asws} said: 'The Prophet-hood.' **and the wisdom**, said: 'Understanding and the Judgment.' I said to him^{asws} the Statement of Allah^{azwj} Blessed and High **and We have given them a grand kingdom**, Imam^{asws} said: 'The obedience.'

(8) حديثنا احمد بن محمد عن صفوان عن الحجر عن حمران عن ابي جعفر عليه السلام في قول الله تبارك وتعالى ومن خلقنا امة يهدون بالحق وبه يعدلون قال هم الائمة.

8 – Narrated to us Ahmad Bin Muhammad, from Safwaan, from Ibn Muskaan, from Al-Hajr, from Hamraan who has reported the following:

Abu Ja'far^{asws} regarding the Statement of Allah^{azwj} blessed and High [7:181] **And of those whom We have created are a people who guide with the truth and thereby they do justice**, said: 'They are the Imams^{asws}.

(9) حديثنا أبو محمد عن عمران بن موسى عن جعفر وعلى بن اسباط عن محمد بن الفضيل عن ابي حمزة الثمالي عن ابي عبد الله عليه السلام في هذه الآية ام يحسدون الناس على ما اتيهم الله من فضله فقد اتينا آل ابراهيم الكتاب والحكمة واتيناهما ملكا عظيماما قال نحن والله الناس الذين قال الله تبارك وتعالى ونحن والله المحسدون ونحن اهل هذا الملك الذي يعود اليها.

9 – Narrated Abu Muhammad, from Umran Bin Musa, from Musa Bin Ja'far and Ali Bin Asbaat, from Muhammad Bin Al-Fazeyl, from Abu Hamza Al-Thumaly who has reported the following:

Abu Abdullah^{asws} regarding this Verse [4:54] **or do they envy the people for what Allah has given them of His grace? But indeed We have given to Ibrahim's children the Book and the wisdom, and We have given them a grand kingdom**, said: 'We^{asws} are, by Allah^{azwj}, the people about whom Allah^{azwj} Blessed and High has Spoken about, and we^{asws} are, by Allah^{azwj} the envied ones, and we^{asws} are the people of this kingdom which returns to us^{asws}.

18 - باب (في ائمة آل محمد عليهم السلام وان الله قرنهم بنبيه في السؤال فقال وانه لذكر لك ولقومك وسوف تسألون) 18

CHAPTER 18 – REGARDING THE IMAMS^{asws} OF THE PROGENY^{asws} OF MUHAMMAD^{saww} AND THAT ALLAH^{azwj} COUPLED THEM^{asws} WITH HIS^{azwj} PROPHET^{saww}, SAID “AND MOST SURELY IT IS A REMINDER FOR YOU AND YOUR PEOPLE, AND YOU SHALL SOON BE QUESTIONED” - [43:44]

(1) حديثنا احمد بن محمد عن الحسين بن سعيد عن حماد بن عيسى عن ربعي عن الفضيل عن ابى عبد الله عليه السلام في قول الله تعالى وانه لذكر لك ولقومك وسوف تسألون قال الذكر القرآن ونحن قومه ونحن المسؤولون.

1 – Narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Hamaad Bin Isa, from Rabi'e, from Al-Fazeyl who has reported the following:

Abu Abdullah^{asws} regarding the Statement of Allah^{azwj} the high **[43:44] and most surely it is a reminder for you and your people, and you shall soon be questioned**, said: ‘The Reminder is the Quran, and we^{asws} are its People, and we^{asws} are to be asked from.’

(2) حديثنا احمد بن محمد عن الحسين بن سعيد عن النضر بن سويد عن عاصم عن ابى بصير عن ابى عبد الله عليه السلام في قول الله تعالى وانه لذكر لك ولقومك وسوف تسألون قال رسول الله صلى الله عليه وآلہ واهل بيته المسؤولون وهو اولوا الذكر.

2 – Narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Nazar Bin Suweyd, from Aasim, from Abu Baseer who has reported the following:

Abu Abdullah^{asws} regarding the Statement of Allah^{azwj} the High **[43:44] And most surely it is a reminder for you and your people, and you shall soon be questioned**, said: ‘The Messenger of Allah^{saww} and the People^{asws} of his^{saww} Household are the ones to be asked, and they^{asws} are the People of the Reminder.’

(3) حديثنا عباد بن سليمة عن سعيد بن سعد عن صفوان بن يحيى عن ابى الحسن الرضا عليه السلام في قول الله تعالى وانه لذكر لك ولقومك وسوف تسألون قال نحن هم.

3 – Narrated to us Abaad Bin Saleem, from Saeed Bin Sa'd, from Safwaan Bin Yahya who has reported the following:

Abu Al-Hassan Al-Reza^{asws} regarding the Statement of Allah^{azwj} the High **[43:44] and most surely it is a reminder for you and your people, and you shall soon be questioned**, said: ‘We^{asws} are the ones.’

(4) حديثنا احمد بن عيسى عن الحسين بن سعيد عن صفوان بن يحيى عن ابى الحسن الرضا عليه السلام في قول الله تبارك وتعالى وانه لذكر لك ولقومك و سوف تسألون من هم قال نحن.

4 – Narrated to us Ahmad Bin Muhammad Bin Isa, from Al-Husayn Bin Saeed, from Safwaan Bin Yahya who has reported the following:

Abu Al-Hassan Al-Reza^{asws} regarding the Statement of Allah^{azwj} Blessed and High **[43:44] and most surely it is a reminder for you and your people, and you shall soon be questioned**, who are they?’ He^{asws} said: ‘Us^{asws}’.

(5) حديثنا العباس بن معروف عن حماد بن عيسى عن عمرو بن يزيد قال أبو جعفر عليه السلام وانه لذكر لك ولقومك وسوف تسألون قال رسول الله صلى الله عليه وآلہ واهل بيته اهل الذكر وهم المسؤولون.

5 – Narrated to us Al-Abbas Bin Ma'rouf, from Hamaad Bin Isa, from Amro Bin Yazeed who said: Abu Ja'far^{asws} said: **[43:44] and most surely it is a reminder for you and your people, and you shall soon be questioned**. The Messenger of Allah^{saww} and the People^{asws} of his^{saww} Household are the People^{asws} of the Reminder (*Ahl Al-Zikr*) and they^{asws} are to be asked from.’

(6) حدثنا يعقوب بن يزيد عن ابن أبي عمير عن ابن اذينة عن بريد بن معاوية عن أبي جعفر عليه السلام في قول الله تبارك وتعالى وانه لذكر لك ولقومك وسوف تسئلون قال الذكر القرآن ونحن قومه ونحن المسؤولون.

6 – Narrated to us Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from Ibn Azina, from Bureyd Bin Muawiya who has reported the following:

Abu Ja'far^{asws} regarding the Statement of Allah^{azwj} Blessed and High [43:44] **and most surely it is a reminder for you and your people, and you shall soon be questioned**, said: ‘The Reminder is the Quran, and we^{asws} are its People, and we^{asws} are the one who should be asked from.’

(7) حدثنا العباس بن معروف عن حماد بن عيسى عن عمرو بن يزيد قال أبو جعفر عليه السلام في قوله وانه لذكر لك ولقومك وسوف تسئلون قال رسول الله صلى الله عليه وآلـه وـأهـل بـيـتـه أـهـل الذـكـر وـهـم المسـؤـلوـن.

7 – Narrated to us Al-Abbas Bin Ma'rour, from Hamaad Bin Isa, from Amro Bin Yazeed who said: Abu Ja'far^{asws}, regarding the His^{azwj} Statement [43:44] **And most surely it is a reminder for you and your people, and you shall soon be questioned**, said: ‘The Messenger of Allah^{saww} and the People^{asws} of his^{saww} Household are the People of the Reminder (*Ahl Al-Zikr*) and it is they^{asws} who should be asked from.’

(8) حدثنا يعقوب بن يزيد عن ابن أبي عمير عن ابن اذينة عن بريد عن معاوية قال أبو جعفر عليه السلام في قول الله تبارك وتعالى وانه لذكر لك ولقومك وسوف تسئلون قال انما عنانا بها نحن اهل الذكر ونحن المسؤولون.

8 – Narrated to us Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from Ibn Azina, from Bureyd, from Muawiya who said:

Abu Ja'far^{asws}, regarding the Statement of Allah^{azwj} Blessed and High [43:44] **And most surely it is a reminder for you and your people, and you shall soon be questioned**, said: ‘But rather it is with us^{asws}, and we^{asws} are the People of the Reminder (*Ahl Al-Zikr*) and we^{asws} are to be asked from.’

19 - باب (في ائمة آل محمد عليهم السلام اهل الذكر الذين امر الله بسؤالهم والامر إليهم ان شاؤا اجابوا وان شاؤا لم يجيبوا)

CHAPTER 19 – REGARDING THE IMAMS^{asws} OF THE PROGENY^{asws} OF MUHAMMAD^{saww}, THEY^{asws} ARE THE PEOPLE^{asws} OF THE REMINDER (AHL AL-ZIKR) ABOUT WHOM^{asws} ALLAH^{azwj} HAS COMMANDED TO ASK THEM^{asws}, AND THE MATTER IS UP TO THEM^{asws} WHETHER THEY^{asws} DEEM IT FIT TO ANSWER AND WHETHER THEY DEEM IT FIT THEY DO NOT ANSWER

(1) حدثنا محمد بن الحسين عن محمد بن اسعييل عن منصور بن يونس عن ابى بكر الحضرمي قال كنت عند ابى جعفر عليه السلام ودخل عليه الورد اخو الكمييت فقال جعلني الله فداك اخترت لك سبعين مسألة ما يحضرني مسألة واحدة منها قال ولا واحدة ياورد قال بلى قد حضرني واحدة قال وما هي قال قول الله تبارك وتعالى فسئلوا اهل الذكر ان كنتم لا تعلمون قال ياورد امركم الله تبارك وتعالى ان تسئلوا ولنا ان شئنا اجبناكم وان شئنا لم نجبكم.

1 – Narrated to us Muhammad Bin Al-Husayn, from Muhammad Bin Ismail, from Mansour Bin Yunus, from Abu Bakr Al-Hazramy who said:

'I was with Abu Ja'far^{asws} when Al-Warad the brother of Al-Kumeyt entered. He said, 'May Allah^{azwj} Make me to be sacrificed for you^{asws}, I had chosen seventy questions for you^{asws}, but I can only recall one of them.' He^{asws} said: 'And not another one, O Warad?' He said, 'Yes, I recall one.' He^{asws} said: 'And which one is that?' He said, 'The Statement of Allah^{azwj} Blessed and High [16:43] so ask the People of the Reminder (Ahl Al-Zikr) if you do not know.' He^{asws} said: 'O Warad, Allah^{azwj} Blessed and High has Commanded you to ask from us^{asws} (we^{asws} are the Ahl Al-Zikr) and it is up to us^{asws}, if we^{asws} like, we^{asws} answer you, but if we^{asws} find it inappropriate, we^{asws} don't (reply).'

(2) حدثنا احمد بن محمد عن الحسين بن علي الوشا عن ابى الحسن الرضا عليه السلام قال سمعته يقول قال على بن الحسين عليه السلام على الائمة من الفرض ما ليس على شيعتهم وعلى شيعتنا ما ليس علينا امرهم الله ان يسئلونا فسئلوا اهل الذكر ان كنتم لا تعلمون فامرهم ان يسئلونا وليس علينا الجواب ان شئنا اجبنا وان شئنا امسكنا.

2 – Narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Ali Al-Washaa who, from Abu Al-Hassan Al-Reza^{asws}, has reported the following:

'I heard him^{asws} say: 'Ali Bin Al-Husayn^{asws} said: 'It is upon the Imams^{asws}, from the Enforcements, which is not upon their^{asws} Shiites, and upon our^{asws} Shiites that which is not upon us^{asws}. Allah^{azwj} has Commanded them to ask us^{asws}. [16:43] so ask the People of the Reminder if you do not know, He^{azwj} has Commanded them to ask from us^{asws} but its not (mandatory) upon us^{asws} to answer. If we^{asws} so like, we will answer you, and if we so like we^{asws} will remain silent.'

(3) حدثنا احمد بن محمد عن احمد بن ابي نصر قال كتبت الى الرضا عليه السلام كتابا فكان في بعض مكتبته قال الله عزوجل فسئلوا اهل الذكر ان كنتم لا تعلمون وقال الله وما كان المؤمنون لينفروا كافة فلولا نفر من كل فرقه منهم طائفة ليتقهوا في الدين ولينذرها قومهم إذا رجعوا إليهم لعلهم يذرون فقد فرضت عليكم المسألة ولم يفرض علينا الجواب قال الله عزوجل فان لم يستجيبوا لك فاعلم انما يتبعون اهوائهم ومن اضل من اتبع هويه بغير هدى من الله.

3 – Narrated to us Ahmad bin Muhammad, from Ahmad Bin Abu Nasr who said:

'I wrote to Al-Reza^{asws} a letter from one of the letters I had written to him^{asws}, he^{asws} said: 'Allah^{azwj} Mighty and Majestic has Said [16:43] so ask the People of the Reminder (Ahl Al-Zikr) if you do not know and Allah^{azwj} has Said [9:122] And it does not beseem the believers that they should go forth all together; why should not then a company from every party from among them go forth that they may apply themselves to obtain understanding in religion, and that they may warn their people when they come back to them that they may be cautious? It has been Enforced upon you to ask and there is no such Enforcement

upon us^{asws} to answer. Allah^{azwj} Says [28:50] ***But if they do not answer you, then know that they only follow their low desires; and who is more erring than he who follows his low desires without any guidance from Allah?***

(4) حدثنا احمد بن محمد عن ابن ابى عمير عن هشام بن سالم قال سئلت ابا عبد الله عليه السلام عن قول الله تعالى فسألوا اهل الذكر ان كنتم لا تعلمون من هم قال قلت علينا ان نسئلهم قال نعم قلت عليكم ان تجيبونا قال ذلك اليها.

4 – Narrated to us Ahmad Bin Muhammad, from Ibn Abu Umeyr, from Hashaam Bin Saalim who said:

'I asked Abu Abdullah^{asws} regarding the Statement of Allah^{azwj} the high [16:43] so ask the People of the Reminder (Ahlu Al-Zikr) if you do not know who are they?' He^{asws} said: 'Us^{asws}.' I said, 'Is it you^{asws} that we should be asking?' He^{asws} said: 'Yes.' I said, 'Is it up to you to answer us?' He^{asws} said: 'That is up to us^{asws}.'

(5) حدثنا محمد بن عبد الجبار عن الحسن بن على بن فضال عن ثعلبة عن زراره عن ابى جعفر عليه السلام في قول الله تعالى فاسألوا اهل الذكر ان كنتم لا تعلمون من هم قال نحن قلت فمن المأمورون بالمسألة قال انتم قال قلت فانا نسئلك كما امرنا وقد ظننت انه لا يمنع مني إذا اتيته من هذا الوجه قال فقال انتما امرتم ان تسألونا وليس لكم علينا الجواب انما ذلك اليها.

5 – Narrated to us Muhammad Bin Abd Al-Jabbar, from Al-Hassan Bin Ali Biin Fazaal, from Tha'albat, from Zarara who has reported the following:

Abu Ja'far^{asws} regarding the Statement of Allah^{azwj} the High [16:43] so ask the People of the Reminder if you do not know who are they?' He^{asws} said: 'Us^{asws}.' I said, 'Who have been commanded to ask?' He^{asws} said: 'You.' I said, 'We ask you^{asws} as we have been commanded to do, and I don't think that He^{azwj} has prevented me from this perspective.' He^{asws} said: 'But rather you have been commanded to ask us^{asws}, and not for us^{asws} to answer, that is up to us^{asws}.'

(6) حدثنا يعقوب بن يزيد عن ابن ابى عمير عن هشام بن سالم عن زراره قال سئلت ابا عبد الله عن قول الله تعالى فسألوا اهل الذكر ان كنتم لا تعلمون من هم قال نحن هم قلت علينا ان نسئلهم قال نعم قلت فعليكم ان تجيبونا قال ذلك اليها.

6 – Narrated to us Yaqoub Bin Azeed, from Ibn Abu Umeyr, from Hashaam Bin Saalim, from Zarara who said:

'I asked Abu Abdullah^{asws} about the Statement of Allah^{azwj} [16:43] so ask the People of the Reminder (Ahlu Al-Zikr) if you do not know who are they?' He^{asws} said: 'We^{asws} are them.' I said, 'It is upon us to ask you^{asws}? ' He^{asws} said: 'Yes.' I said, 'It is up to you^{asws} whether to answer?' He^{asws} said: 'That is up to us^{asws}.'

(7) حدثنا محمد بن الحسين عن صفوان عن معلى بن ابى عثمان عن معلى بن خنيس عن ابى عبد الله عليه السلام في قول الله عزوجل فسألوا اهل الذكر ان كنتم لا تعلمون قال هم آل محمد فعلى الناس ان يسئلهم وليس عليهم ان يجيبوا ذلك إليهم ان شاؤ اجابوا وان شاؤ لم يجيبوا.

7 – Narrated to us Muhammad Bi Al-Husayn, from Safwan, from Moala Bin Abu Usman, from Moala Bi Khunas who has reported the following:

Abu Abdullah^{asws} regarding the Statement of Allah^{azwj} Mighty and Majestic [16:43] so ask the People of the Reminder (Ahlu Al-Zikr) if you do not know said: 'They are the Progeny^{asws} of Muhammad^{saww}, it is for the people to ask them and not upon them^{asws} give that answer to them. If they^{asws} like, they^{asws} will answer, and if they^{asws} like they^{asws} will not answer.'

(8) حدثنا محمد بن الحسين عن الحسن بن على بن فضال عن ثعلبة عن زرار عن احمد بن موسى عن على بن اسماعيل عن صفوان بن يحيى عن ابى الحسن عليه السلام قال قلت يكُون الامام يسئل عن الحلال والحرام ولا يكون عنده فيه شيء قال لا قال الله تعالى فاسئلوا اهل الذكر هم الائمة ان كنتم لا تعلمون قلت من هم قال نحن قلت فمن المأمور بالمسألة قال انتم قلت فانا نسئلوك وقد رمت انه لا يمنع مني إذا اتيته من هذه الوجه فقال انما امرتم ان تسئلوا وليس علينا الجواب انما ذلك اليه.

8 – Narrated to us Muhammad Bin Al-Husayn, from Al-Hassan Bin Ali Bin Fazaal, from Tha'alba, from Zarara, from Ahmad Bin Musa, from Ali Bin Ismail, from Safwaan Bin Yahya who has reported the following:

'I asked from Abu Al-Hassan^{asws}, 'Can it be that the Imam^{asws} is asked about something from the Permissible and the Prohibited and he^{asws} does not have anything from it?' He^{asws} said: 'No. Allah^{azwj} the High says [16:43] so ask the People of the Reminder these are the Imams^{asws} if you do not know.' I said, 'Who are they?' He^{asws} said: 'Us^{asws}.' I said, 'Who has been commanded to ask?' He^{asws} said: 'You.'

(9) حدثنا السندي بن محمد عن عاصم بن حميد عن محمد بن مسلم عن ابى جعفر عليه السلام في قول الله تعالى فاسئلوا اهل الذكر ان كنتم لا تعلمون قال نحن اهل الذكر ونحن المسؤولون.

9 – Narrated to us Al-Sanady Bin Muhammad, from Aasim Bin Hameed, from Muhammad Bin Muslim who has reported the following:

Abu Ja'far^{asws} regarding the Statement of Allah^{azwj} the High [16:43] so ask the People of the Reminder if you do not know said: 'We^{asws} are the People of the Reminder (Ahl Al-Zikr) and we^{asws} are the ones to be asked from.'

(10) حدثنا محمد بن الحسين ومحمد بن عبد الجبار عن الحسين بن على بن فضال عن ثعلبة عن بعض اصحابنا عن محمد بن مروان عن الفضيل بن يسار عن ابى جعفر عليه السلام في قول الله فسئلوا اهل الذكر ان كنتم لا تعلمون قال رسول الله صلى الله عليه وآلہ وآله وابنه هم اهل الذكر وهم الائمة.

10 – Narrated to us Muhammad Bin Al-Husayn and Muhammad Bin Abdul Jabbar, from Al-Husayn Bin Ali Bin Fazaal, from Tha'albat, from one of our companions, from Muhammad Bin Marwaan, from Fazayl Bin Yasaar who has reported the following:

Abu Ja'far^{asws} regarding the Statement of Allah^{azwj} [16:43] so ask the People of the Reminder if you do not know, said: 'The Messenger of Allah^{saww} and the People^{asws} of his^{saww} Household, they^{asws} are the People of the Reminder (Ahl Al-Zikr) and they^{asws} are the Imams^{asws}.

(11) حدثنا احمد بن موسى عن الحسن بن موسى الخشاب عن على بن حسان عن عبد الرحمن بن كثير عن ابى عبد الله عليه السلام في قول الله تعالى فسئلوا اهل الذكر ان كنتم لا تعلمون قال الذكر محمد صلی الله عليه وآلہ وآله ونحن اهله ونحن المسؤولون.

11 – Narrated to us Ahmad Bin Musa, from Al-Hassan Bin Musa Al-KhaShaab, from Ali Bin Hasaan, from Abdul Rahmaan Bin Kaseer who has reported the following:

Abu Abdullaah^{asws} regarding the Statement of Allah^{azwj} the High [16:43] so ask the People of the Reminder if you do not know, said: 'The Reminder is Muhammad^{saww} and we^{asws} are his^{saww} People and we^{asws} are to be asked from.'

(12) حدثنا احمد بن محمد عن الحسين بن سعيد عن سليمان بن جعفر الجعفري قال سمعت ابا الحسن عليه السلام يقول في قول الله تعالى فسئلوا اهل الذكر ان كنتم لا تعلمون قال نحن هم.

12 – Narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Suleyman Bin Ja'far Al-Ja'far who said;

'I asked Abu Al-Hassan^{asws} regarding the Statement of Allah^{azwj} [16:43] so ask the People of the Reminder if you do not know, Imam^{asws} replied: 'Its for us^{asws}'.

(13) حدثنا احمد بن محمد عن الحسين بن سعيد عن علي بن النعمان عن محمد بن مروان عن الفضيل عن ابي جعفر عليه السلام في قول الله تعالى فسألوا اهل الذكر ان كنتم لا تعلمون قال رسول الله صلي الله عليه وآله والائمه هم اهل الذكر وانه لذكر لك ولقومك وسوف تسئلون قال نحن قومه ونحن المسؤولون.

13 – Narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Ali Bin Al-No'many, from Muhammad Bin Marwaan, from Al-Fazeyl who has narrated the following:

Abu Ja'far^{asws} regarding the Statement of Allah^{azwj} the High [16:43] **so ask the People of the Reminder (Ahlu Al-Zikr) if you do not know**, said: 'The Messenger of Allah^{saww} and the Imams^{asws}, they^{asws} are the People of the Reminder (Ahlu Al-Zikr) and [43:44] **And most surely it is a reminder for you and your people, and you shall soon be questioned**, said: 'We^{asws} are his^{saww} People and we^{asws} are to be asked from.'

(14) حدثنا يعقوب بن يزيد ومحمد بن الحسين عن محمد بن ابي عمير عن عمر بن اذينة عن بريد بن معاوية عن ابي جعفر عليه السلام قال قلت قول الله عزوجل فسألوا اهل الذكر ان كنتم لا تعلمون قال الذكر القرآن ونحن المسؤولون.

14 – Narrated to us aqoub Bin Yazeed and Muhammad Bin Al-Husayn, from Muhammad Bin Abu Umeyr, from Umar Bin Azina, from Bureyd Bin Muawiya who has reported the following:

Abu Ja'far^{asws} said, 'I said, 'The Statement of Allah^{azwj} Mighty and Majestic [16:43] **so ask the People of the Reminder (Ahlu Al-Zikr) if you do not know** said: 'The Reminder is the Quran, and we^{asws} are to be asked from.'

(15) حدثنا احمد بن محمد عن الحسين بن سعيد عن صفوان عن ابي عثمان عن المعلى بن خنيس عن ابي عبد الله عليه السلام في قول الله تعالى فسألوا اهل الذكر ان كنتم لا تعلمون قال هم آل محمد فذكرنا له حديث الكلبى انه قال هي في اهل الكتاب قال فلعنه وكذبه.

15 – Narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Safwaan, from Abu Usman, from Al-Moala Bin Khunays who has reported the following:

Abu Abdullaah^{asws} regarding the Statement of Allah^{azwj} the High [16:43] **so ask the People of the Reminder (Ahlu Al-Zikr) if you do not know** said: 'They are the Progeny^{asws} of Muhammad^{saww}'. We mentioned to him^{asws} the narration of Al-Kalby that he said that this is regarding the People of the Book (Jews and Christians). He said that he^{asws} cursed them and belied them.'

(16) حدثنا احمد بن محمد عن عبد الله بن مسكن عن بكر عن رواه عن ابي جعفر عليه السلام في قول الله تعالى فسألوا اهل الذكر ان كنتم لا تعلمون قال نحن نحن المأمورون ان نسئللكم قال نعم وذاك اليانا ان شيئا اجبنا وان شيئا لم نجب.

16 – Narrated to us Ahmad Bin Muhammad, from Abdullah Bin Muskaan, from Bakeyr who has reported the following:

Abu Ja'far^{asws} regarding the Statement of Allah^{azwj} the High [16:43] **so ask the People of the Reminder (Ahlu Al-Zikr) if you do not know** said: 'Us^{asws}'. I said, 'Are we the ones who have been Commanded to ask you^{asws}?' He^{asws} said: 'Yes, and that is up to us^{asws} if we^{asws} like it we^{asws} will answer you, and if we^{asws} like it we^{asws} will not.'

(17) حدثنا السندي بن محمد عن علا عن مسلم عن ابي جعفر عليه السلام قال قلت له ان من عندنا يزعمون ان قول الله تعالى فسألوا اهل الذكر ان كنتم لا تعلمون انهم اليهود والنصارى قال إذا يدعونهم إلى دينهم ثم اشار بيده إلى صدره فقال نحن اهل الذكر ونحن المسؤولون.

17 – Narrated to us Al-Sanady Bin Muhammad, from Alaa, from Muhammad Bin Muslim who has reported the following:

'I asked from Abu Ja'far^{asws}, 'There are some from amongst us who think that the Statement of Allah^{azwj} the High [16:43] **so ask the People of the Reminder if you do not know**, these are the Jews and the Christians.' He^{asws} said: 'They are calling them to their religion.' Then he^{asws} indicated by his^{asws} hand to his^{asws} own chest and

said: 'We^{asws} are the People of the Remider (Ahl Al-Zikr) and we^{asws} are to be asked from.'

(18) حدثنا احمد بن الحسن عن على بن فضال عن عمرو بن سعيد عن مصدق بن صدقه عن عمار السباطي عن ابى عبد الله عليه السلام انه سئل عن قوله الله تعالى فاسئلوا اهل الذكر ان كنتم لا تعلمون قال هم آل محمد الا وانا منهم.

18 – Narrated to us Ahmad Bin Al-Hassan, from Ali Bin Fazeyl, from Amro Bin Saeed, from Masdaq Bin Sadaqa, from Amaar Al-Sabaty who has reported the following:

When Abu Abdullaah^{asws} was asked about the Statement of Allah^{azwj} the High [16:43] **so ask the People of the Reminder if you do not know**, said: 'They are the Progeny^{asws} of Muhammad^{saww} and I^{asws} am from them^{asws}.

(19) حدثنا عبد الله بن جعفر عن محمد بن عيسى عن محمد بن سنان عن اسمعيل بن جابر وعبد الكريم عن عبد الحميد بن ابى الدليم عن ابى عبد الله عليه السلام في قول الله تعالى فاسئلوا اهل الذكر ان كنتم لا تعلمون قال كتاب الله الذكر واهله آل محمد الذين امر الله بسؤالهم ولم يؤمرموا بسؤال الجهال وسمى الله القرآن ذكرا فقال وانزلنا اليك الذكر لتبيّن للناس ما نزل إليهم ولعلهم يتفكرون.

19 – Narrated to us Abdullah Bin Ja'far, from Muhammad Bin Isa, from Muhammad Bin Sinan, from Ismail Bin Jaabir and Abdul Kareem, from Abdul Hameed Bin Abu Al-Dalam who has reported the following:

Abu Abdullaah^{asws} regarding the Statement of Allah^{azwj} the High [16:43] **so ask the People of the Reminder (Ahl Al-Zikr) if you do not know** said: 'The Book of Allah^{azwj} is the Reminder, and its People^{asws} are the Progeny^{asws} of Muhammad^{saww} are the ones whom Allah^{azwj} has Commanded to ask them^{asws} and did not Command to ask the ignorant ones, and Allah^{azwj} has Called the Quran, the Reminder and Said [16:44] **And We have revealed to you the Reminder that you may make clear to men what has been revealed to them, and that haply they may reflect.**

(20) حدثنا عباد بن سليمان عن سعد بن صفوان بن يحيى عن ابى الحسن الرضا عليه السلام قال قال الله تعالى فاسئلوا اهل الذكر وهم الانمة ان كنتم لا تعلمون فعليهم ان يسئلوا هم وليس عليهم ان يجيبوهم ان شاؤا اجابوا وان شاؤا لم يجيبوا.

20 – Narrated to us Abaad Bin Suleyman, from Sa'd Bin Sa'd Safwaan Bin Yahya who has reported the following:

Abu Al-Hassan Al-Reza^{asws} said: 'Allah^{azwj} the High has Said [16:43] **so ask the People of the Reminder (Ahl Al-Zikr) and they are the Imams^{asws} if you do not know** It is for them^{asws} that they^{asws} should be asked from and it is not upon them^{asws} to answer them. If they^{asws} like they^{asws} will answer, and if they^{asws} like they^{asws} will not answer.'

(21) وعنہ بهذا الاسناد قال سأله عن قول الله تعالى فاسئلوا اهل الذكر ان كنتم لا تعلمون من هم قال نحن هم.
21 – And from him, by this chain, said, 'I asked him^{asws} about the Statement of Allah^{azwj} the High [16:43] **so ask the People of the Reminder if you do not know who are they?' He^{asws} said: 'We^{asws} are them.'**

(22) حدثنا السندي بن محمد بن عاصم بن حميد عن مسلم بن عاصم عن ابى جعفر عليه السلام في قول الله تبارك تعالى فاسئلوا اهل الذكر ان كنتم لا تعلمون قال الذكر القرآن وآل رسول الله صلى الله عليه وآلها اهل الذكر وهم المسؤولون.

22 – Narrated to us Al-Sanady Bin Muhammad Bin Aasim Bin Hameed, from Muhammad Bin Muslim who has reported the following:

Abu Ja'far^{asws} regarding the Statement of Allah^{azwj} Blessed and High [16:43] **so ask the People of the Reminder if you do not know**, said: 'The Reminder is the Quran,

and the Progeny^{asws} of the Messenger of Allah^{saww} are the People of the Reminder (Ahl Al-Zikr) and they^{asws} are to be asked from.'

(23) حدثنا احمد بن محمد عن الحسين بن سعيد عن فضالة بن ابى عثمان عن ابى جعفر عليه السلام في قول الله تعالى فاسئلوا اهل الذكر ان كنتم لا تعلمون قال الذكر القرآن وآل رسول الله صلى الله عليه وآله اهل الذكر وهم المسؤولون.

23 – Narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Fazaalat Bin Ayub, from Aban Bin Usman, from Muhammad Bin Muslim who has reported the following:

Abu Ja'far^{asws} regarding the Statement of Allah^{azwj} the High [16:43] **so ask the People of the Reminder (Ahl Al-Zikr) if you do not know** said: 'The Reminder is the Quran, and the Progeny^{asws} of the Messenger of Allah^{saww} are the People of the Reminder (Ahl Al-Zikr) and they^{asws} are the ones to be asked from.'

(24) حدثنا احمد بن محمد عن الحسين بن سعيد عن ثعلبة بن زرارة قال قلت لابي جعفر عليه السلام قول الله تبارك وتعالى فاسئلوا اهل الذكر ان كنتم لا تعلمون من المعنى بذلك قال قلت فانت المسؤولون قال قلت ونحن السائلون قال نعم قلت فعلينا ان نسئلكم قال نعم قلت وعليكم ان تجيبونا قال لا ذاك اليها ان شيئا فعلنا وان شيئا لم نفعل ثم قال هذا عطاونا فامنوا او امسك بغير حساب.

24 – Narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Abu Dawood Al-Mustaraq, from Tha'albat Bin Maymoun who has reported the following:

Zarara asked from Abu Ja'far^{asws} the Statement of Allah^{azwj} Blessed and High [16:43] **so ask the People of the Reminder if you do not know**, what is meant by that, are you^{asws} the ones to be asked from?' He^{asws} said: 'Yes.' I said, 'And we are the ones who ask?' He^{asws} said: 'Yes.' I said, 'It is upon us that we have to ask you^{asws}?' He^{asws} said: 'Yes.' I said, 'And it is upon you^{asws} to answer us?' He^{asws} said: 'No, that is up to us^{asws} if we like we^{asws} will do that and if we like we^{asws} will not do that.' Then said: '[38:39] This is Our free gift, therefore give freely or withhold, without reckoning.'

(25) حدثنا محمد بن الحسين عن ابى داود عن سليمان بن سفيان عن ثعلبة بن ميمون عن زراره قال قلت لابي جعفر عليه السلام قول الله تبارك وتعالى فاسئلوا اهل الذكر ان كنتم لا تعلمون من المعنى بذلك قال نحن قال قلت فانت المسؤولون قال نعم قلت ونحن السائلون قال نعم قلت فعلينا ان نسئلكم قال نعم وعليكم ان تجيبونا قال لا ذاك اليها ان شيئا فعلنا وان شيئا لم نفعل ثم هذا عطاونا فامنوا او امسك بغير حساب.

25 – Narrated to us Muhammad Bin Al-Husayn, from Abu Dawood, from Suleyman Bin Sufyan, from Tah'albat Bin Maymoun, from Zarara who said:

'I said to Abu Ja'far^{asws} the Statement of Allah^{azwj} Blessed and High [16:43] **so ask the People of the Reminder if you do not know**, about the meaning of that.' He^{asws} said: 'Us^{asws}.' I said, 'Are you^{asws} the ones to be asked from?' He^{asws} said: 'Yes.' I said, 'And we are the ones who ask?' He^{asws} said: 'Yes.' I said, 'It is upon us to ask you^{asws}?' he^{asws} said: 'Yes.' I said, 'And it is upon you^{asws} to answer us?' He^{asws} said: 'no, that is up to us, if we like we^{asws} will do that, and if we like we^{asws} will not do that.' Then said: '[38:39] This is Our free gift, therefore give freely or withhold, without reckoning.'

(26) حدثنا محمد بن جعفر بن بشير عن مثنى الحناط عن عبد الله بن عجلان في قوله فاسئلوا اهل الذكر ان كنتم لا تعلمون قال رسول الله صلى الله عليه وآلله واهل بيته من الانبياء هم اهل الذكر.

26 - Narrated to us Muhammad Bin Ja'far Bin Bashir, from Masny Al-Hanaat, from Abdullah Bin Ajlaan regarding His^{azwj} Statement [16:43] **so ask the People of the Reminder if you do not know**, said: 'The Messenger of Allah^{saww} and the People^{asws} of his^{saww} Household from the Imams^{asws}, they^{asws} are the People^{asws} of the Reminder (Ahl Al-Zikr).' (A Riwaya)

(27) حدثنا العباس بن معروف عن حماد بن عيسى عن بريد عن ابى جعفر عليه السلام في قوله فاسئلوا اهل الذكر ان كنتم لا تعلمون قال الذكر القرآن و نحن اهله

27 – Narrated to us Al-Abbas Bin Ma'rouf, from Hamaad Bin Isa, from Bureyd who has reported the following:

Abu Ja'far^{asws} regarding His^{azwj} Statement **[16:43] so ask the People of the Reminder if you do not know**, said: 'The Reminder is the Quran and we^{asws} are its People^{asws}'.

(28) حدثنا عبد الله بن جعفر عن محمد بن عيسى عن الحسن بن على الوشا عن ابى الحسن عليه السلام قال على الانمة من الفرایض ما ليس على شیعیتھم وعلى شیعیتنا ما ليس علينا امرهم الله ان یسئلوا فیقال فاسئلوا اهل الذکر ان کنتم لا تعلمون فامرهم ان یسئلوا و ليس علينا الجواب ان شئنا اجبنا وان شئنا امسكنا.

28 – Narrated to us Abdullaah Bin Ja'far, from Muhammad Bin Isa, from Al-Hassan Bin Ali Al-Washaa who has reported the following:

Abu Al-Hassan^{asws} said: 'It is upon the Imams^{asws}, from the Enforcements which is not upon their^{asws} Shiites, and upon our^{asws} Shiites that which is not upon us^{asws}. They have been Commanded by Allah^{azwj} to ask us^{asws}. He^{azwj} Said **[16:43] so ask the People of the Reminder (Ahl Al-Zikr) if you do not know**, He^{azwj} Ordered them to ask us^{asws}, and it is not upon us^{asws} to answer them. If we^{asws} like what they ask we will answer them and if we^{asws} don't like what they ask, we^{asws} will not answer them.'

20 - باب (في الانمة ع يكون عندهم الحلال والحرام في الاحوال كلها ولكن لا يجيبون)

CHAPTER 20 – REGARDING THE IMAMS^{asws}, IT IS WITH THEM^{asws} THE PERMISSIBLE AND THE PROHIBITED FOR ALL CIRCUMSTANCES BUT THEY^{asws} DO NOT ANSWER

(1) حدثنا على بن اسماعيل عن صفوان بن يحيى عن ابى الحسن عليه السلام قال قلت يكون الامام يسئل عن الحال والحرام فلا يكون عنده فيه شئ قال لا ولكن قد يكون عنده ولا يجيب.

1 – Narrated to us Ali Bin Ismail, from Safwaan Bin Yahya said:

I asked from Abu Al-Hassan^{asws}, ‘Can it be that the Imam^{asws} is asked about the Permissible and the Prohibited, he^{asws} does not have anything from it?’ He^{asws} said: ‘No, but it is with him^{asws}, and he^{asws} just does not answer.’

(2) حدثنا احمد بن محمد بن سليمان التوفلي عن محمد بن عبد الرحمن الاسدي والحسن بن صالح قال اتاه رجل من الواقفة واخذ بلجام دابته وقال انى اريد ان اسئلتك فقال إذا لا اجيبك فقل ولم لا تجبيني قال لان ذلك إلى ان شئت اجبتك وان شئت لم اجبك.

2 - Narrated to us Ahmad Bin Muhammad Bin Suleyman Al-Nawfaly, from Muhammad Bin Abdul Rahmaan Al-Asady and Al-Hassan Bin Saleh who said:

‘A man came up to him^{asws} and stood there grabbing the reins of his^{asws} mount and said, ‘I want to ask you^{asws}.’ He^{asws} said: ‘If I^{asws} do not answer you.’ He said, ‘And why will you^{asws} not answer me?’ He^{asws} said: ‘Because that is up to me^{asws}, if I^{asws} like I^{asws} will answer you, and if I^{asws} like I^{asws} will not answer you.’

(3) احمد بن محمد عن ابى عبد الله التوفلي عن القاسم عن جابر قال سئلت ابا جعفر عليه السلام عن مسألة او سئل عنها فقال إذا لقيت موسى فاسئله عنها قال قلت اولا تعلمها قال بلى قلت فاخبرني بها قال لم يؤذن لي في ذلك.

3 – Ahmad Bin Muhammad, from Abu Abdullaah Al-Nawfaly, from Al-Qasim, from Jabir who said:

‘I asked Abu Ja’far^{asws} about a question whether to ask him^{asws}.’ He^{asws} said; ‘When you meet Musa, ask him.’ I said, ‘Or he does not know.’ He^{asws} said: ‘Yes.’ I said, ‘Inform me by it.’ He^{asws} said: ‘He has not authorised by me^{asws} regarding that.’

(4) عباد بن سليمان عن سعد بن سعد عن صفوان بن يحيى قال قالت لابي الحسن عليه السلام يكون الامام في حال يسئل عن الحال والحرام والذى يحتاج الناس إليه فلا يكون عنده شئ قال لا ولكن قد يكون عنده ولا يجيب.

4 – Abaad Bin Suleyman, from Sa’d, from Safwaan Bin Yahya who said:

‘I said to Abu Al-Hassan^{asws}, ‘Is there any situation with the Imam^{asws} that he^{asws} is asked about the Permissible and the Prohibited which is needed by the people from him^{asws}, and he^{asws} does not have anything from it?’ He^{asws} said: ‘No, but it is with him^{asws}, and he^{asws} does not answer.’

(5) حدثنا محمد بن الحسين عن صفوان بن يحيى عن محمد بن حكيم قال سئلت ابا الحسن عليه السلام عن الامام هل يسئل عن شئ من الحال والحرام والذى يحتاج الناس ولا يكون فيه شئ قال ولا ولكن يكون عنده ولا يجيب ذاك إلى ان شاء اجاب وان شاء لم يجب.

5 – Narrated to us Muhammad Bin Al-Husayn, from Safwaan Bin Yahya, from Muhammad Bin Hakeem who said:

‘I asked Abu Al-Hassan^{asws} about the Imam^{asws} if he^{asws} is asked about something from the Permissible and the Prohibited, and which is needed by the people, and he^{asws} does not have anything regarding that.’ He^{asws} said: ‘No, but it is with him^{asws},

and he^{asws} just does not answer, for that is up to him^{asws} if he^{asws} like he^{asws} will answer, and if he^{asws} likes he^{asws} will not answer.'

21 - باب (في الانمة عليهم السلام انهم الذين قال الله فيهم انهم اورثهم الكتاب وانهم السابقون بالخيرات)

CHAPTER 21 – REGARDING THE IMAMS^{asws}, THEY^{asws} ARE THE ONES ABOUT WHOM ALLAH^{azwj} SAID REGARDING THEM THAT THEY^{asws} ARE THE INHERITORS OF THE BOOK AND THEY^{asws} ARE THE FOREMOST IN GOOD DEEDS

(1) حدثنا احمد بن الحسن بن علي بن فضال عن حميد بن المثنى عن ابى سلام المرعشى عن سورة بن كليب قال سئلت ابا جعفر عليه السلام عن قول الله تعالى ثم اورثنا الكتاب الذين اصطفينا من عبادنا فمنهم ظالم ومنهم مقصود ومنهم سابق بالخيرات باذن الله قال السابق بالخيرات الامام.

1 – Narrated to us Ahmad Bin Al-Hassan Bin Ali Bin Fazaal, from Hameed Bin Al-Masny, from Abu Salaam Al-Mar'ashy, from Sowrat Bin Kaleyb who said:

'I asked Abu Ja'far^{asws} about the Statement of Allah^{azwj} the High [35:32] *Then We have given the Book for inheritance to such of Our Servants as We have chosen: but there are among them some who wrong their own souls; some who follow a middle course; and some who are, by Allah's leave, foremost in good deeds;* Imam^{asws} said: 'The foremost in good deeds is the Imam^{asws}.

(2) حدثنا احمد بن محمد عن الحسين بن سعيد عن النضر بن سويد عن يحيى الحلبى عن ابن مسakan عن ميسير عن سورة بن كليب قال سئلت ابا جعفر عليه السلام عن قول الله تبارك وتعالى ثم اورثنا الكتاب الذين اصطفينا من عبادنا فمنهم ظالم لنفسه ومنهم مقصود ومنهم سابق بالخيرات باذن الله قال السابق بالخيرات الامام.

2 – Narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Nazar Bin Suweyd, from Yahya Al-Halby, from Ibn Muskaan, from Masar, from Sowrat Bin Kaleyb who said:

'I asked Abu Ja'far^{asws} about the Statement of Allah^{azwj} Blessed and High [35:32] *Then We have given the Book for inheritance to such of Our Servants as We have chosen: but there are among them some who wrong their own souls; some who follow a middle course; and some who are, by Allah's leave, foremost in good deeds;* Imam^{asws} said: 'The foremost in good deeds is the Imam^{asws}.

(3) حدثنا احمد بن محمد عن الحسين بن سعيد عن النضر بن سويد عن يحيى الحلبى عن ابن مسakan عن ميسير عن سورة بن كليب عن ابى جعفر عليه السلام ان قال في هذه الاية ثم اورثنا الكتاب الذين اصطفينا من عبادنا الاية قال السابق بالخيرات الامام فهى في ولد على وفاطمة عليهم السلام.

3 – Narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Nazar Bin Suweyd, from Yahya Al-Halby, from Ibn Muskaan, from Maysar, from Sowrat Bin Kaleyb who narrated the following:

Abu Ja'far^{asws}, regarding this Verse [35:32] *Then We have given the Book for inheritance to such of Our Servants as We have chosen: but there are among them some who wrong their own souls; some who follow a middle course; and some who are, by Allah's leave, foremost in good deeds;* said: 'The foremost in good deeds and this is regarding the son of Ali^{asws} and Fatima^{asws}'.

(4) حدثنا محمد بن عبد الجبار قال حدثنا صفوان بن يحيى عن يونس و هشام عن ابى الحسن الرضا عليه السلام قال سئلته عن قوله الله عزوجل ثم اورثنا الكتاب الذين اصطفينا من عبادنا فمنهم ظالم لنفسه ومنهم مقصود ومنهم سابق بالخيرات قال الامام.

4 – Narrated to us Muhammad Bin Abdul Jabbar who said that it has been narrated from Safwaan Bin Yahya, from Yunus and Hashaam who narrated the following:

Abu Al-Hassan Al-Reza^{asws} said when he^{asws} was asked regarding the Statement of Allah^{azwj} Mighty and Majestic [35:32] *Then We have given the Book for inheritance to such of Our Servants as We have chosen: but there are among*

them some who wrong their own souls; some who follow a middle course; and some who are, by Allah's leave, foremost in good deeds, said: 'The Imam^{asws}'.

(5) حديث احمد بن محمد عن علي بن الحكم عن منصور برزج عن سليمان بن خالد قال سئلت ابا عبد الله عن قول الله تعالى ثم اورثنا الكتاب الذين اصطفينا من عبادنا فمنهم ظالم لنفسه ومنهم مقتضى ومنهم سابق بالخيرات قال الامام.

5 – Narrated to us Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Mansour Barzaj, from Suleyman Bin Khalid who said:

'I asked Abu Abdullaah^{asws} regarding the Statement of Allah^{azwj} the High [35:32] **Then We have given the Book for inheritance to such of Our Servants as We have chosen: but there are among them some who wrong their own souls; some who follow a middle course; and some who are, by Allah's leave, foremost in good deeds**, said: 'The Imam^{asws}'.

(6) حديث محمد بن الحسن عن احمد بن نصر عن عبد الكرييم عن سليمان بن خالد عن ابي عبد الله عليه السلام قال سأله عن قول الله عزوجل ثم اورثنا الكتاب الذين اصطفينا من عبادنا فمنهم ظالم لنفسه ومنهم مقتضى ومنهم سابق بالخيرات قال السابق بالخيرات الامام.

6 – Narrated to us Muhammad Bin Al-Hassan, from Ahmad Bin Muhammad Bin Abu Nasr, from Abdul Kareem, from Suleyman Bin Khalid who narrated the following:

Abu Abdullaah^{asws} said, when he^{asws} was asked about the Statement of Allah^{azwj} Mighty and Majestic [35:32] **Then We have given the Book for inheritance to such of Our Servants as We have chosen: but there are among them some who wrong their own souls; some who follow a middle course; and some who are, by Allah's leave, foremost in good deeds**, said: 'The foremost in good deeds is the Imam^{asws}'.

(7) حديث احمد بن موسى عن الحسن بن موسى الخشاب عن علي بن حسان عن عبد الرحمن بن كثير عن ابي عبد الله عليه السلام في قوله ثم اورثنا الكتاب الذين اصطفينا من عبادنا فمنهم ظالم لنفسه ومنهم مقتضى ومنهم سابق بالخيرات باذن الله قال ايانا عن السابق بالخيرات الامام.

7 – Narrated to us Ahmad Bin Musa, from Al-Hassan Bin Musa Al-Khashaab, from Ali Bin Hasaan, from Abdul Rahmaan Bin Kaseer who narrated the following:

Abu Abdullaah^{asws} regarding His^{azwj} Statement [35:32] **Then We have given the Book for inheritance to such of Our Servants as We have chosen: but there are among them some who wrong their own souls; some who follow a middle course; and some who are, by Allah's leave, foremost in good deeds**, said: 'The meaning of foremost in good deeds is the Imam^{asws}'.

(8) حديث يعقوب بن يزيد عن ابن ابي عمير عن ابن اذينة عن بكير بن اعين وفضيل وبريد وزراره عن ابي جفر عليه السلام في هذه الاية ثم اورثنا الكتاب الذين اصطفينا من عبادنا قال السابق بالخيرات الامام.

8 – Narrated to us Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from Ibn Azina, from Bakey Bin Aieyn and Fazeyl and Bureyd and Zarara who narrated the following:

Abu Ja'far^{asws} regarding this Verse [35:32] **Then We have given the Book for inheritance to such of Our Servants as We have chosen**, said: 'The foremost is the Imam^{asws}'.

(9) حديث احمد بن الحسن بن علي بن فضال عن ابن اذينة عن عبد الله بن بكير عن ميسير قال سئلت ابا جعفر عليه السلام عن قول الله تعالى ثم اورثنا الكتاب الذين اصطفينا من عبادنا الاية قال السابق بالخيرات الامام.

9 – Narrated to us Ahmad Bin Al-Hassan Bin Ali Bin Fazaal, from Ibn Azina, from Abdullah Bin Bakeyr, from Maysar who said:

'I asked Abu Ja'far^{asws} about the Statement of Allah^{azwj} the High [35:32] **Then We have given the Book for inheritance to such of Our Servants as We have chosen**, said: 'The foremost in good deeds is the Imam^{asws}'.

(10) حدثنا سلمة عن الحسين بن موسى الاصم عن الحسين بن عمر قال قلت له ثم اورثنا الكتاب الذين اصطفينا من عبادنا إلى قوله ومنهم سابق بالخيرات قال الامام.

10 – Narrated to us Salmat, from Al-Husayn Bin Musa Al-Asim, from Al-Husayn Bin Umar who said: 'I said to him^{asws} [35:32] ***Then We have given the Book for inheritance to such of Our Servants as We have chosen up to His^{azwj} Statement and some who are foremost in good deeds***, said: 'The Imam^{asws}'.

(11) حدثنا سلمة بن الخطاب قال حدثنا أبو عمران الارمني عن أبي السلام عن سورة بن كلبي عن أبي جعفر عليه السلام قال سأله عن قول الله تعالى ثم اورثنا الكتاب الذين اصطفينا من عبادنا قال فينا نزلت والسابق بالخيرات الامام.

11 – Narrated to us Salmat Bin Al-Khataab who said that it has been narrated from Abu Imran and Al-Armany, from Abu Al-Salaam, from Sowrat Bin Kaleyb who narrated the following: Abu Ja'far^{asws} said, when he^{asws} was asked about the Statement of Allah^{azwj} the High [35:32] ***Then We have given the Book for inheritance to such of Our Servants as We have chosen***, said: 'It is regarding us^{asws} that foremost in good deeds has Come down, the Imam^{asws}'.

(12) حدثنا احمد بن الحسن بن على بن فضال عن عمرو بن سعيد عن مصدق بن صدقه عن عمار السباطي عن أبي عبد الله عليه السلام ثم اورثنا الكتاب الذين اصطفينا من عبادنا قال هم آل محمد والسابق بالخيرات هو الامام

12 – Narrated to us Ahmad Bin Al-Hassan Bin Ali Bin Fazaal, from Amro Bin Sa'ad, from Masdaq Bin Sadqa, from Amaar Al-Saabaty who narrated the following: Abu Abdullah^{asws}, about the Verse, [35:32] ***Then We have given the Book for inheritance to such of Our Servants as We have chosen*** said: 'They are the Progeny^{asws} of Muhammad^{saww} and the foremost in good deeds is the Imam^{asws}'.

(13) حدثنا عباد بن سليمان عن سعيد بن سعد عن محمد بن فضيل عن أبي الحسن الرضا عليه السلام في قول الله تعالى ثم اورثنا الكتاب الذين اصطفينا من عبادنا الآية قال السابق بالخيرات هو الامام.

13 – Narrated to us Abaad Bin Suleyman, from Saeed Bin Sa'ad, from Muhammad Bin Fazel who narrated the following: Abu Al-Hassan Al-Reza^{asws} regarding the Statement of Allah^{azwj} [35:32] ***Then We have given the Book for inheritance to such of Our Servants as We have chosen***, said: 'the foremost in good deeds is the Imam^{asws}'.

(14) حدثنا عبد الله بن عامر عن الربيع بن أبي الخطاب عن جعفر بن بشير عن سليمان بن خالد قال سئلت ابا عبد الله عليه السلام عن قول الله عزوجل ثم اورثنا الكتاب الذين اصطفينا من عبادنا الخ قال السابق بالخيرات هو الامام.

14 – Narrated to us Abdullah Bin Aamir, from Al-Rabi'e Bin Abu Al-Khataab, from Ja'far Bin Bashir, from Suleyman Bin Khalid who said: 'I asked Abu Abdullah^{asws} regarding the Statement of Allah^{azwj} Mighty and Majestic [35:32] ***Then We have given the Book for inheritance to such of Our Servants as We have chosen***. Said: 'The foremost in good deeds is the Imam^{asws}'.

(15) حدثنا احمد بن محمد عن الحسين بن سعيد عن حماد بن عيسى عن منصور عن عبد المؤمن الانصاري عن سالم الاشل وكان إذا قدم المدينة لا يرجع حتى يلقى ابا جعفر عليه السلام قال فخرج إلى الكوفة فلنا يا سالم ماجئت به قال جنتكم بخير الدنيا والآخرة سألت ابا عبد الله عليه السلام عن قول الله تعالى ثم اورثنا الكتاب الذين اصطفينا من عبادنا الآية قال السابق بالخيرات هو الامام.

15 – Narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Hamaad Bin Isa, from Mansour, from Abdul Mo'min Al-Ansary who narrated the following:

Saalm Al-AshAl says that he was present in Medina and did not return until he met Abu Ja'far^{asws}. He went to Al-Kufa. We said, 'O Saalm, what have you come with?' He said, 'I have come to you with the good of the world and the hereafter. I asked Abu Abdullah^{asws} regarding the Statement of Allah^{azwj} the High [35:32] ***Then We***

have given the Book for inheritance to such of Our Servants as We have chosen, he^{asws} said: ‘The foremost in good deeds, he^{asws} is the Imam^{asws}’.

(نادر من الباب)

RARE FROM THE CHAPTER

(1) رواه محمد بن حماد عن أخيه احمد بن حماد عن ابراهيم عن أبيه عن أبي الحسن الاول عليه السلام قال قلت له جعلت فدك أخبرني عن النبي صلى الله عليه وآله ورث من النبيين كلهم قال لي نعم قلت من لدن آدم ان انتهت إلى نفسه قال ما بعث الله نبيا الا وكان محمد صلى الله عليه وآله اعلم منه قال قلت ان عيسى بن مريم كان يحيي الموتى باذن الله قال صدق

1 – It has been reported by Muhammad Bin Hamaad, from his brother Ahmad Bin Hamaad, from Ibrahim, from his father who narrated the following:

Abu Al-Hassan the First^{asws}, said when I said to him^{asws}, ‘May I be sacrificed for you^{asws}. Inform me about the Prophets^{saww}, was he^{asws} the inheritor of all the Prophets^{as}?’ He^{asws} said to me: ‘Yes.’ I said, ‘From Adam^{asws} and ending with himself^{saww}?’ He^{asws} said: ‘Allah^{azwj} did not Send any Prophet^{as} except that Muhammad^{saww} knew about it.’ I said, ‘Isa Bin Maryam^{as} used to revive the dead by the Permission of Allah^{azwj},’ He^{asws} said: ‘You have spoken the truth.’

قلت وسليمان بن داود كان يفهم منطق الطير هل كان رسول الله صلى الله عليه وآله يقدر على هذه المنازل قال فقال ان سليمان بن داود قال للهدده حين فقهه وشك في أمره فقال مالي لا ارى الهدده ام كان من الغائبين وغضب عليه ف قال لا عذبه عذابا شديدا او لاذبحه او ليأني بيسلطان مبين وانما غضب عليه لانه كان يدله على الماء فهذا وهو طير فقد اعطى ما لم يعط سليمان وقد كانت الرحيم والنمل والجن والانس والشياطين والمردة له طائعين ولم يكن له يعرف الماء تحت الهوا فكان الطير يعرفه

I said, ‘And Suleyman Bin Dawood^{asws} used to understand the language of the birds. Did the Messenger of Allah^{saww} have the ability of these levels?’ He^{asws} said: ‘Suleyman Bin Dawood^{as} said to the Hoopoe when he^{as} was on the verge of losing his^{as} command. He^{as} said: **[27:20] how is it that I see not the hoopoe or is it that he is of the absentees? And was angry with it.** He^{as} said **[27:21] I will certainly punish him with a severe penalty, or execute him, unless he bring me a clear reason (for absence).** He^{as} was angry with it because it was a guide for him^{as} over the water, and this, and it was a bird, it was given that which was not given to Suleyman^{as} and it was the wind, and the ant, and the Jinn, and the human, and the devils, and they were obedient to him^{as}, and it was not for them to understand the water underneath the air, it was the bird who understood it.’

ان الله وتعالى يقول في كتابه ولو ان قرانا سيرت به الجبال أو قطعت به الارض أو كلم به الموتى بل الله الامر جميعا وقد ورثنا هذا القرآن فيه ما يقطع به الجبال ويقطع المداين به وبحيي به الموتى ونحن نعرف الماء تحت الهواء وان في كتاب الله لآيات ما يراد بها امر إلى ان يأذن الله به مع ما فيه اذن الله مما كتبه للماضين جعله الله في ام الكتاب ان الله يقول في كتابة مامن غائبة في السماء والارض الا في كتاب مبين ثم قال ثم اورثنا الكتاب الذين اصطفينا من عبادنا فنحن الذين اصطفينا الله فورثنا هذا الذي فيه تبيان كل شيء.

Allah^{azwj} has Said in His^{azwj} Book **[13:31] If there were a Qur'an with which mountains were moved, or the earth were cloven asunder, or the dead were made to speak, (this would be the one!) But, truly, the command is with Allah in all things!** We^{asws} have inherited this Quran and in it is what one can cut off the mountains with and cut off the earth with, and revive with it the dead, and we^{asws} are aware of the water under the air, and in the Book of Allah^{azwj} are Verses with which he^{saww} could command anything by it with the Permission of Allah^{azwj} along with those without the Permission of Allah^{azwj}.

Allah^{azwj} had Written in about the past that Allah^{azwj} had it in the Mother of the Book. Allah^{azwj} Says in His^{azwj} Book **[27:75] And there is nothing concealed in the heaven and the earth but it is in a clear book** then Said **[35:32] Then We have given the Book for inheritance to such of Our Servants as We have chosen** for

we^{asws} are the ones Chosen by Allah^{azwj} and Made to inherit this in which is the explanation of all things.'

22 - باب (في الانمة عليهم السلام وما قال فيهم رسول الله ص بن الله اعطاهم فهمي وعلمي)

CHAPTER 22 – REGARDING THE IMAMS^{asws} AND WHAT THE MESSENGER OF ALLAH^{saww} HAS SAID REGARDING THEM^{asws} THAT “ALLAH^{azwj} GAVE THEM MY^{saww} UNDERSTANDING AND MY^{saww} KNOWLEDGE”

(1) حدثنا محمد بن عبد الحميد عن منصور بن يونس عن سعد بن طريف عن أبي جعفر عليه السلام قال قال رسول الله صلى الله عليه وآله من سره ان يحيى حياتي ويموت مماتي ويدخل الجنة التي وعدني ربى جنة عدن منزلي قضيب من قضبانه غرسه ربى بيده ثم قال له كن فكأن فلitol علىا من بعدى والوصياء من ذريتى اعطاهم الله فهمي وعلمي وايم الله ليقتلن ابني لا انالهم الله شفاعتي.

1 – Narrated to us Muhammad Bin Abdul Hameed, from Mansour Bin Yunus, from Sa'd Bin Tareef who narrated the following:

Abu Ja'far^{asws} said: ‘The Messenger of Allah^{saww} said: ‘One who passes his life like my^{saww} life and dies my^{saww} death, he will enter the Paradise which my^{saww} Lord^{azwj} has Promised to me^{saww}, the Garden of Eden, a branch from its branches implanted by my^{saww} Lord^{azwj} with His^{azwj} Hands.’ Then I^{saww} will say to him: ‘You attached yourself to Ali^{asws} after me^{saww} and the Trustees^{asws} from my^{saww} Progeny^{asws} to whom^{asws} Allah^{azwj} has Given my^{saww} understanding, and my^{saww} knowledge, and those that killed my^{saww} son, Allah^{azwj} will not Avail them of my^{saww} intercession.’

(2) محمد بن عيسى عن أبي عبد الله المؤمن عن أبي عبد الله الحذاء عن سعد بن طريف عن أبي جعفر عليه السلام قال قال رسول الله من سره ان يحيى حياتي ويموت مماتي ويدخل جنة ربى جنة عدن قضيب من قضبانه غرسه ربى بيده فقال له كن فلitol علىا و الاوصياء من بعده وليس لفضلهم فانهم الهداء المرضيون اعطاهم فهمي وعلمي وهم عترتي من دمى ولحمي اشكوا إلى الله عدوهم من امتى المنكريين لفضلهم القاطعين فيهم صلتى والله ليقتلن ابني ولا ينالهم الله شفاعتي.

2 – Muhammad Bin Isa, from Abu Abdullah Al-Mo'min, from Abdullah Al-Haza'a, from Sa'd Bin Taref who narrated the following:

Abu Ja'far^{asws} said: ‘The Messenger of Allah^{saww} said: ‘One who passes his life like my^{saww} life, and dies my^{saww} death, he will enter the Paradise which my^{saww} Lord^{azwj} has Promised to me^{saww}, the Garden of Eden, a branch from its branches Implanted by my^{saww} Lord^{azwj} with His^{azwj} Hands. I^{saww} will say to him: ‘You attached yourself to Ali^{asws} and the Trustees^{asws} after him^{asws}, and delivered to them their^{asws} preference, for they^{asws} are the guides, I^{saww} am pleased with and have been given my^{saww} understanding and my^{saww} knowledge, and they^{asws} are my^{saww} Family from my^{saww} blood and my^{saww} flesh.

I^{saww} complain to Allah^{azwj} about their^{asws} enemies from my^{saww} community, the deniers of their^{asws} preferences, the ones who cut them^{asws} off, when they arrive, by Allah^{azwj}, ones who killed my^{saww} son^{asws}, and Allah^{azwj} will not Make them Avail of my^{saww} intercession.’

(3) حدثنا يعقوب بن يزيد عن يحيى بن المبارك عن عبد الله جبلة عن ابراهيم بن مهزم الاسدي عن ابيه عن ابي عبد الله عليه السلام قال قال رسول الله صلى الله عليه وآله وسلم ان اهل بيته الهاة بعدى اعطاهم الله فهمي وعلمي وخلقوا من طينتى فويل للمنكريين حقهم من بعدى القاطعين فيهم صلتى لا انالهم الله شفاعتي.

3 – Narrated to us Yaqoub Bin Yazeed, from Yahya Bin Al-Mubarak, from Abdullah Jabal, from Ibrahim Bin Mahzam Al-Asady, from his father who narrated the following:

Abu Abdullah^{asws} said: ‘The Messenger of Allah^{saww} said: ‘And Peace be on the People^{asws} of my^{saww} Household, the guides after me^{saww}, to whom^{asws} Allah^{azwj} has Given my^{saww} understanding, and my^{saww} knowledge, and Created them^{asws} from my^{saww} clay. Woe be unto the deniers of their^{asws} rights, from after me^{saww}, the ones

cut-off from them^{asws}, when they arrive, I^{saww} will not avail them of my^{saww} intercession.'

(4) حديث العباس بن معروف عن حماد بن عيسى عن حمزه الثمالي عن ابى جعفر عليه السلام قال قال رسول صلی الله عليه وآلہ من سر ان يحيى حیوته ويموت مماتي و يدخل جنة عدن منزلی قضيب من قضبانها غرسها الله ربی فليتول عليا والائمه من بعده فانهم ائمه الهدی اعطاهم الله فهمما و علموا فهم عترتي من لحمي و دمى إلى الله اشکو من عادهم من امتي والله ليقتلن ابني لا انالهم الله شفاعتي

4 – Narrated to us Al-Abbas Bin Ma'rourf, from Hamaad Bin Isa, from Hareez, from Abu Hamza Al-Thumaly who narrated the following:

Abu Ja'far^{asws} said: 'The Messenger of Allah^{saww} said: 'One who passes his life like my^{saww} life, and dies my^{saww} death, he will enter the Paradise which my^{saww} Lord^{azwj} has Promised to me^{saww}, the Garden of Eden, a branch from its branches implanted by my^{saww} Lord^{azwj}. He attaches himself to Ali^{asws} and the Imams^{asws} from after him^{asws}, for they^{asws} are the guiding Imams^{asws}, Allah^{azwj} has Given them understanding and knowledge, for they^{asws} are my^{saww} Progeny^{asws} from my^{saww} flesh and my^{saww} blood. To Allah^{azwj} is my^{saww} complaint about their^{asws} enemies from my^{saww} community. By Allah^{azwj}, the killers of my^{saww} son^{asws}, Allah^{azwj} will not Make them Avail of my^{saww} intercession.'

(5) حديث ابراهيم بن هاشم عن الحسن بن على بن فضال عن محمد بن سالم عن ابا عبد الله عليه السلام يقول قال رسول الله صلی الله عليه وآلہ من اراد ان يحيى حیوته ويموت مماتي و يدخل جنة عدن غرسها بيده فليتول عليا وليتول ولية وليعاد عدوه ولیاتم بالاوصياء من بعده فانهم عترتي من لحمي و دمى اعطاهم الله فهمي و علمي إلى الله اشکو من امتي المنكرين لفضائلهم الفاطعين فيهم صلتی و ایم الله ليقتلن ابني لا انالهم الله شفاعتي.

5 – Narrated to us Ibrahim Bin Haashim, from Al-Hassan Bin Ali Bin Fazaal, from Muhammad Bin Saalim, from Aban Bin Taghlub who said:

'I heard Abu Abdulllah^{asws} say: 'The Messenger of Allah^{saww} said: 'One who intends to live like my^{saww} life and die my^{saww} death, and he will enter the Garden of my^{saww} Lord, the Garden of Eden, planted by His^{azwj} Hand. He should befriend Ali^{asws} and befriend his^{asws} friends, and be inimical to his^{asws} enemies, and befriend the Trustees^{asws} after him^{asws}, for they^{asws} are my^{saww} Family from my^{saww} flesh and my^{saww} blood. Allah^{azwj} has Given them my^{saww} understanding and my^{saww} knowledge. To Allah^{azwj} is my^{saww} complaint about those of my^{saww} that denied their^{asws} preferences and cut off from them^{asws}, when they arrive, and as for the killers of my^{saww} son^{asws}, Allah^{azwj} will not Avail them of my^{saww} intercession.'

(6) حديث محمد بن الحسين عن موسى بن سعدان عن عبد الله بن القاسم عن عبد القاهر عن جابر الجعفي عن ابى جعفر عليه السلام قال قال رسول الله صلی الله عليه وآلہ من سره ان يحيى حیوته ويموت مماتي و يدخل جنة عدن قضيب من قضبانها غرسها ربی فليتول عليا واوصيائه من بعدي فانهم لا يدخلونك في باب ضلال ولا يخرجونك من باب هدى ولا تعلموهم فانهم اعلم منكم واني سئلت ربی ان لا يفرق بينهم وبين الكتاب حتى يردا على الحوض معی هکذا وضم بین اصبعیه وعرضه ما بین صنعته إلى ابله فيه قدحان فضة وذهب عدد النجوم.

6 – Narrated to us Muhammad Bin Al-Husayn, from Musa Bin Sa'daan, from Abdullah Bin Al-Qasim, from Abdul Qahaar, from Jabir Al-Ju'fy who narrated the following:

Abu Ja'far^{asws} said: 'The Messenger of Allah^{saww} said: 'One who passes his life like my^{saww} life and he dies my^{saww} death, and he will enter the Garden of Eden, Planted by my^{saww} Lord^{azwj}, he should befriend Ali^{asws} and the Trustees^{asws} from after me^{saww}, for they^{asws} will not make you enter the door of straying nor will they make you exit from the door of guidance, and do not try to teach them^{asws} for they^{asws} are more knowledgeable than you are, and I^{saww} asked my^{saww} Lord^{azwj} that there should be no separation between them^{asws} and the Book until they^{asws} return to the Fountain to me^{saww}. Thus, he^{saww} brought his^{saww} fingers together and said, it will remain like this until the Star shine and to the time of the Doom's Day'.

(7) حدثنا محمد بن الحسن عن يزيد بن شعر عن هارون بن حمزة عن أبي عبد الرحمن عن سعد الاسكاف عن محمد بن على بن عمر بن على بن أبي طالب عليه السلام قال قال رسول الله صلى الله عليه وآله من سره ان يحيى حيوي ويموت ميتى ويدخل جنة ربى التي وعدني جنة عندي من قصبانه غرسه ربى تبارك وتعالى بيده فقال له كن فكان فليتول على بن أبي طالب عليه السلام والاصباء من ذريته انهم الأئمة من بعدى هم عترتي من لحمى ودمى رزقهم الله فضلى وعلمي وويل للمنكرين فضلهم من امتى القاطعين صلتي والله ليقتلن ابني لا انالهم الله شفاعتي.

7 – Narrated to us Muhammad Bin Al-Hassan, from Yazeed Bin Sha'ar, from Haroun Bin Hamza, from Abdul Rahmaan, from Sa'd Al-Askaaf, from Muhammad who narrated the following:

Ali Bin Abu Talib^{asws} said: ‘The Messenger of Allah^{saww} said: ‘One who passes his life like my^{saww} life, and dies my^{saww} death, and he will enter the Garden which my^{saww} Lord^{azwj} has Promised to me^{saww}, the Garden of Eden a branch from its branches implanted by my^{saww} Lord^{azwj} Blessed and High with His^{azwj} Hands. Said to him: ‘You befriended Ali^{asws} Bin Abu Talib^{asws} and the Trustees from his^{asws} Progeny^{asws}, these are the Imams^{asws} from after me^{saww}, they^{asws} are my^{saww} Family from my^{saww} flesh, and my^{saww} blood, Allah^{azwj} has Given them the sustenance of my^{saww} preference and my^{saww} knowledge, and woe be unto the deniers of their^{asws} preferences, from my^{saww} community, and have cut them^{asws} off, when they arrive, by Allah^{azwj}, the killers of my^{saww} son^{asws}, Allah^{azwj} will not Avail them of my^{saww} intercession.’

(8) حدثنا محمد بن الحسين وعبد الله بن محمد جميا عن الحسن بن محبوب بن العلاء بن رزين عن محمد بن ابي جعفر عليه السلام قال قال رسول الله صلى الله عليه وآله اما وآله ان في اهل بيته من عترتي لهادة مهتدین من بعدی یعطیهم علمی وفهمی وحلمی وخلقی وطینتهم من من طینتی الطاهرة وویل للمنکرین لحقهم المکنرین لهم من بعدی القاطعین فیهم صلتی المستولین علیه و الاخذین منهم حقهم الا فلا انالهم الله شفاعتی.

8 – Narrated to us Muhammad Bin Al-Husn, and Abdullah Bin Muhammad together, from Al-Hassan Bin Mahboub Bin Al-A'la Bin Razeyn, from Muhammad who narrated the following:

Abu Ja'far^{asws} said: ‘The Messenger of Allah^{saww} said: ‘By Allah^{azwj}! In the People^{asws} of my^{saww} Household from my^{saww} Family are guides who are rightly guided after me^{saww}, who^{asws} have been Given my^{saww} knowledge, and my^{saww} understanding, and my^{saww} Prophetic vision, my^{saww} Creation, and their^{asws} clay is from my^{saww} clay, the immaculately pure, and woe be unto the deniers of their^{asws} rights and liars against them^{asws} from after me^{saww}, who have cut themselves off from them^{asws}, having plundered them^{asws} and having taken their^{asws} rights, I^{saww} will not avail them of my^{saww} intercession.’

(9) حدثنا السندي بن محمد عن صفوان عن عبد الله بن سعد الاسكاف عن حريز عن محمد بن عمر بن الحسن عليه السلام قال قال رسول الله صلى الله عليه وآله من سره ان يحيى حيوي ويموت ميتى ويدخل الجنة لى وعدني ربى قضيب من قصبانه غرسه بيده ثم قال له كن فكان فليتول على بن أبي طالب عليه السلام من بعدى والاصباء من ذريته فانهم لا يخرجونكم من هدى ولا يعيدونكم في ردی ولا تعلموهم فانهم اعلم منكم.

9 – Narrated to us Al-Sanad Bin Muhammad, from Safwaan, from Abdullah Bin sa'd Al-Askaaf, from Hareyz, from Muhammad who narrated the following:

Al-Hassan^{asws} said that the Messenger of Allah^{saww} said: ‘One who passes his life like my^{saww} life, and dies my^{saww} death, and he will enter the Paradise to me^{asws} and be with me^{saww}, my^{saww} Lord^{azwj} will Plant one branch from its branches by His^{azwj} Hands, then say to him: ‘It is for having befriended Ali^{asws} Bin Abu Talib^{asws} from after me^{saww}, and the Trustees^{asws} from my^{saww} Family, for they^{asws} will not exit you from guidance and will not bring you back from my^{saww} answer, and do not try to teach them^{asws}, for they^{asws} are more knowledgeable than you are.’

(10) حدثنا احمد بن محمد عن الحسين بن سعيد عن فضالة بن ابي المعاذ عن محمد بن سالم عن ابان بن تغلب قال سمعت ابا عبد الله عليه السلام يقول قال رسول الله صلی الله علیه وآلہ من اراد ان يحيى حیوتی ويموت میتی ويدخل جنة ربی جنة عن غرسها ربی بیده فلیتول على بن ابی طالب ولیتول ولیه ولیعاد عدوه ولیسلم الاوصياء من بعده فانهم عترتی من لحمی ودمی اعطاهم الله فهمی وعلمی إلى الله اشکو من امتنی المنکرین لفضلهم والقاطعنین صلتی وايم الله ليقتلن ابني لا انالهم الله شفاعتی.

10 – Narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Fazaalat Bin Ayub, from Abu Al-Ma'za, from Muhammad Bin Saalim, from Abaan Bin Taghlub who said:

'I hear Abu Abdullaah^{asws} say: 'The Messenger of Allah^{saww} said: 'One who intends to live my^{saww} life and die my^{saww} death, my^{saww} Lord^{azwj} will Make him enter the Garden of Eden and will Plant one of its branches with His^{azwj} Hands, he should befriend Ali^{asws} Bin Abu Talib^{asws} and befriend his^{asws} guardian^{asws} and be inimical to his^{asws} enemies, and submit to the Trustee^{asws} from after him^{asws}, for they^{asws} are my^{saww} Family, from my^{saww} flesh, and my^{saww} blood. Allah^{azwj} has Given them my^{saww} understanding, and my^{saww} knowledge. To Allah^{azwj} is my^{saww} complaint about the deniers of their^{asws} preferences, from my^{saww} community, and cutting them^{asws} off, when they arrive, Allah^{azwj} will not Avail them of my^{saww} intercession for having killed my^{saww} son.'

(11) حدثنا احمد بن محمد بن الحسين بن سعيد عن ابی العلاء الخفاف عن الاصبغ بن نباته عن امير المؤمنین على بن ابی طالب عليه السلام قال قال رسول الله صلی الله علیه وآلہ من احب ان يحيى حیوتی ويموت میتی ويدخل جنة عن التی وعدني ربی قضیب من قضايانه غرسه بیده ثم قال له کن فکان فلیتول على بن ابی طالب عليه السلام الاوصياء من بعده فانهم لا يخرجونکم من الهدی ولا يدخلونکم في ضلاله.

11 – Narrated to us Ahmad Bin Muhammad Bin Al-Husayn Bin Saeed, from Muhammad Bin Sinan, from Abu Al-A'la Al-Khafaaf, from Al-Asbagh Bin Nabata who narrated the following:

Amir-ul-Momineen Ali^{asws} Bin Abu Talib^{asws} said that the Messenger of Allah^{saww} said: 'One who loves to live my^{saww} life and die my^{saww} death and he will enter the Garden of Eden which my^{saww} Lord^{azwj} has Promised to me^{saww}, will Plant one of its branches with His^{azwj} Hands, then Say to him: 'It is for having befriended Ali^{asws} Bin Abu Talib^{asws} and the Trustees^{asws} from after him^{asws}, for they^{asws} will not exit you from the guidance, and will not make you enter in straying.'

(12) حدثنا عبد الله بن محمد عن ابراهيم بن محمد الثقفي عن ابراهيم بن محمد بن ميمون مثله.

12 – Narrated to us Abdullah Bin Muhammad, from Ibrahim Bin Muhammad Al-Thaqafyy, from Ibrahim Bin Mayymoun, the like of this.

(13) حدثنا محمد بن يعلى الاسلام عن عمار بن رزین عن ابی اسحق عن زیاد بن مطرقال قال رسول الله صلی الله علیه وآلہ من اراد ان يحيى حیوتی ويموت میتی ويدخل الجنة التی وعدني ربی وهو قضیب من قضايانه غرسه بیده وهی جنة الخلد فلیتول عليا وذریته من بعده فانهم لن يخرجوه من باب هدی ولن يدخلوه في باب ضلال.

13 – Narrated to us Muhammad Bin Ya'ly Al-Aslam, from Amaar Bin Razeeen, from Abu Is'haq, from Ziyad Bin Matraf who said:

'The Messenger of Allah^{saww} said: 'One who intends to live my^{saww} life and die my^{saww} death and he will enter the Paradise which my^{saww} Lord^{azwj} has Promised to me^{saww}, and it is a branch from the branches Planted by His^{azwj} Hands, and it is the eternal-Garden for those who befriended Ali^{asws} and his^{asws} Progeny^{asws} from after him^{asws}, for they^{asws} will never take you out of the door of guidance, and will never make you enter in the door of straying.'

(14) حديث عبد الله بن عامر عن عبد الله بن محمد الحجال عن داود بن أبي يزيد عن احدهما قال قال رسول الله صلى الله عليه وآله من سره ان يحيى حيواتي ويموت ميتى ويدخل جنة ربى جنة عدن غرسها بيده فليتول على بن أبي طالب عليه السلام والوصياء من بعده فانهم لحمى ودمى اعطاهم الله فهمي وعلمي.

14 – Narrated to us Abdullah Bin Aamir, from Abdullah Bin Muhammad Al-Hajaal, from Dawood Bin Abu Yazeed who narrated the following:

One of them^{asws} said that the Messenger of Allah^{saww} said: ‘One who passes his life like my^{saww} life and dies my^{saww} death, and he will enter the Garden of my^{saww} Lord^{azwj}, the Garden of Eden Planted by His^{azwj} Hand, for having befriended Ali^{asws} Bin Abu Talib^{asws} and the Trustees^{asws} after him^{asws}, for they^{asws} are my^{saww} flesh, and my^{saww} blood. Allah^{azwj} has Given them my^{saww} understanding, and my^{saww} knowledge.’

(15) حديث احمد بن محمد عن الحسين بن سعيد عن الحسين بن الرضا عليه السلام قال قال رسول الله صلى الله عليه وآله من احب ان يحيى حيواتي ويموت مماتي ويدخل جنة عدن التي وعدني ربى قضيب من قضبانه غرسه بيده ثم قال له كن فكان فليتول على بن أبي طالب عليه السلام والوصياء من بعده فانهم لا يخرجونكم من هدى ولا يدخلونكم في ضلاله.

15 – Narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Husayn Bin Yasaar who narrated the following:

Abu Al-Hassan Bin Al-Reza^{asws} said that the Messenger of Allah^{saww} said: ‘One who loves to live my^{saww} life and die my^{saww} death, and he will enter the Garden of Eden which has been Promised to me^{saww} by my^{saww} Lord^{azwj}, a branch from its branches Planted by His^{azwj} Hands, then say to him: ‘It is for having befriended Ali^{asws} Bin Abu Talib^{asws} and the Trustees^{asws} after him^{asws} for they^{asws} will not make you exit from guidance and will not enter you in straying.’

(16) حديث عبد الله بن محمد عن ابراهيم بن محمد عن عبد الرحمن بن أبي هاشم مثأة.

16 – Narrated to us Abdullah Bin Muhammad, from Ibrahim Bin Muhammad, from Abdul Rahmaan Abu Hashim, the like of this.

(17) حديث سلام ابن ابي عمرة الخراساني عن ابان بن تغلب عن ابي عبد الله عليه السلام عن ابيه انه قال قال رسول الله صلى الله عليه وآله من اراد ان يحيى حيواتي ويموت مماتي ويدخل جنة ربى جنة عدن غرسه بيده فليتول على بن أبي طالب وليعاد عدوه و ليأتكم بالوصياء من بعده فانهم ائمة الهدى من بعدى اعطاهم الله فهمي وعلمي وهم عترتي من لحمى ودمى إلى الله اشکو من امتى المنكرين لفضلهم القاطعين فيهم صلتي وایم الله ليقتلن ابني يعني الحسن لا انالهم الله شفاعتي.

17 – Narrated to us Saallim Ibn Abu Amrat Al-Khurasany, from Abaan Bin Taghlub who narrated the following:

Abu Abdullaah^{asws}, from his^{asws} father^{asws} said that the Messenger of Allah^{saww} said: ‘One who intends to live my^{saww} life and die my^{saww} death, and he will enter the Garden of my^{saww} Lord^{azwj}, the Garden of Eden Planted by my^{saww} Lord^{azwj}, for having befriended Ali^{asws} Bin Abu Talib^{asws} and been inimical to his^{asws} enemies, and befriended the Trustees^{asws} after him^{asws}, for they^{asws} are the Imams^{asws} of guidance after me^{saww}. Allah^{azwj} has Given them my^{saww} understanding, and my^{saww} knowledge, and they^{asws} are from my^{saww} Family from my^{saww} flesh, and my^{saww} blood. To Allah^{azwj} is my^{saww} complaint about those from my^{saww} community, the deniers of their^{asws} preferences, the ones cut off from them^{asws}, when they arrive Allah^{azwj} will not Avail them of my^{saww} intercession for having killed my^{saww} son.’

(18) حدثنا محمد بن الحسين عن رواه عن محمد بن الحسين عن اسلم عن ابراهيم بن يحيى المدنى عن ابي عمر بن على بن ابى طالب عليه السلام قال قال رسول الله صلی الله علیه وآلہ من احباب ان يحيى حیوتی ويموت میتتی ويدخل جنة عدن التي وعدني ربى قضيبي من قصبانه غرسه بيده ثم قال له کن فکان فليتول على بن ابى طالب عليه السلام والاوصياء من ذريتى فانهم لن يدخلوكم في باب ضلال ولن يخرجوكم من باب هدى ولا تعلموهم فانهم اعلم منكم.

18 – Narrated to us Muhammad Bin Al-Husayn, from Muhammad Bin Aslam, from Ibrahim Bin Yahya Al-Madany, from his father who narrated the following:

Ali^{asws} Bin Abu Talib^{asws}, said that the Messenger of Allah^{saww} said: ‘One who loves to live my^{saww} life and die my^{saww} death, and he will enter the Garden of Eden which has been Promised to me^{saww} by my^{saww} Lord^{azwj}, a branch of its branch Planted by His^{azwj} Hands, will say to him: ‘It is for having befriended Ali Bin Abu Talib^{asws} and the Trustees from my^{saww} Family, for they will never enter you in the door of straying and will never take you out from the door of guidance, and do not teach them^{asws} for they^{asws} are more knowledgeable than you.’

(باب امر النبي ص بالايمان بعلی ع والانمة من بعده وما اعطوا من العلم والتسلیم لهم عليهم السلام) 23

CHAPTER 23 – THE COMMAND OF THE PROPHET^{saww} TO HAVE FAITH IN ALI^{asws} AND THE IMAMS^{asws} AFTER HIM^{asws} AND WHAT THEY^{asws} GAVE FROM THE KNOWLEDGE AND TO SUBMIT TO THEM^{asws}

(1) حدثنا ابراهيم بن هاشم عن ابى عبد الله البرقى عن خلف بن حماد عن محمد بن القطبي قال سمعت ابا عبد الله عليه السلام يقول الناس غفلوا قول رسول الله صلی الله عليه وآلہ في على يوم غدير خم كما غفلوا يوم مشربة ام ابراهيم اتاه الناس يعودونه فجاء على عليه السلام ليذنو من رسول الله صلی الله عليه وآلہ فلم يجد مكانا

1 – Narrated to us Ibrahim Bin Haashim, from Abu Abdullaah Al-Barqy, from Khalaf Bin Hamaad, from Muhammad Bin Al-Qataby who said:

'I heard Abu Abdullaah^{asws} say: 'The people forgot the Statements of the Messenger of Allah^{saww} regarding Ali^{asws} on the day of Ghadeer Khumm just as they forgot the day at the Place of Ibrahim^{as} and the people had come. Ali^{asws} went closer to the Messenger of Allah^{saww} but could not find a place.

فَلَمَّا رَأَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَنَّهُمْ لَا يَوْسِعُونَ لَعْلَى عَلِيهِ السَّلَامِ نَادَى يَا مَعْشِرَ النَّاسِ فَرَجُوا لَعْلَى ثُمَّ أَخْذَ بِيَدِهِ فَقَعَدَهُ مَعْهُ عَلَى فَرَاشِهِ ثُمَّ قَالَ يَا مَعْشِرَ النَّاسِ هُوَلَاءُ أَهْلَ بَيْتِي تَسْتَخْفُونَ بِهِمْ وَإِنَّمَا حَيْثِي بَيْنَ ظَهَارِنِكُمْ وَإِمَامَةِ اللَّهِ لَنَّنِي غَبَّتْ عَنْكُمْ فَإِنَّ اللَّهَ لَا يَغْيِبُ عَنْكُمْ إِنَّ الرُّوحَ وَالرَّاحَةَ وَالرَّضْوَانَ وَالْبَشَرَةَ وَالْحُبَّ وَالْمَحْبَةَ لَمْنَ اتَّقَمْ بَعْلَى ثُمَّ غَلَبَ لَهُ وَلَلْأَوْصِيَاءِ مَنْ بَعْدَهُ حَقًا لَادْخَلَنَّهُمْ فِي شَفَاعَتِي لَأَنَّهُمْ اتَّبَاعِي وَمَنْ تَبَعَنِي فَإِنَّهُ مِنْيَ مَثْلُ جَرِيَّ فِي مِنْ اتَّبَعَ إِبْرَاهِيمَ لَأَنِّي مِنْ إِبْرَاهِيمَ وَإِبْرَاهِيمَ مِنِّي دِينِي وَسَنَةِ سَنْتِي وَفَضْلِهِ مِنْ فَضْلِي وَانْفَضْلِي مِنْهُ وَفَضْلِي لَهُ فَضْلٌ تَصْدِيقٌ قَوْلِي تَعَالَى ذَرِيَّةً بَعْضُهَا مِنْ بَعْضٍ وَاللَّهُ سَمِيعُ عَلِيمٌ وَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ قَدْمَ فِي مَشْرَبَةِ امِّ إِبْرَاهِيمَ حِينَ عَادَهُ النَّاسُ فِي مَرْضِهِ قَالَ هَذَا.

When the Messenger of Allah^{saww} saw that they are not making space for Ali^{asws}, he^{saww} called out: 'O group of people, go back for Ali^{asws}'. Then he^{saww} took his hand and made him^{asws} sit with him^{saww} on the mat, then said: 'O group of people! These are the People^{asws} of my^{saww} Household, you are disregarding them^{asws} and I^{saww} am alive among you, and as for Allah^{azwj} has Prevented you from this, for Allah^{azwj} is not absent from you, and the soul, and the comfort and the Pleasure and the humans and the good news and the love and the affection, the one who gives these to Ali^{asws} and his^{asws} friendship, and submits to him^{asws} and to the Trustees^{asws} from after him^{asws} as true, will be admitted to my^{saww} intercession, because he would have followed me^{saww}, and the one who has followed me^{saww} is from me^{saww} like the flowing regarding the one who followed Ibrahim^{as}, from I^{saww} am from Ibrahim^{as} and Ibrahim^{as} is from me^{saww}, his^{as} Religion is my^{saww} Religion, and his^{as} Sunnah is my^{saww} Sunnah, and his^{as} preference is from my^{saww} preference, and the best from it is my^{saww} preference over him^{as} ratified by the Statement of the High [3:34] **Offspring one of the other; and Allah is Hearing, Knowing** and the Messenger of Allah^{saww} was steadfast at the Place of Ibrahim^{as} until the people usually said this during his^{saww} illness.'

(2) حدثنا عبد الله بن محمد عن جعفر بن موسى بن القاسم عن عبد الله بن مسكان عن الحكم بن الصلت عن ابى جعفر عليه السلام قال قال رسول الله صلی الله عليه وآلہ خذوا بجزء هذا الانزع يعني عليا فانه الصديق الأكبر وهو الفاروق يفرق بين الحق والباطل من احبه هداه الله ومن ابغضه اضله الله ومن تخلف عنه محقة الله ومنه سبطا امتى الحسن والحسين هما ابني ابيه هداه الله اعطيهم الهدى اعطيهم الله فهمي و علمي فالحبوبهم وتولوهם ولا تخذوا ولية من دونهم فيحل عليكم غصب من ربكم ومن يحل عليه غصب من ربها فقد هوى وما الحياة الدنيا الا متاع الغرور.

2 – Narrated to us Abdullah Bin Muhammad, from Musa Bin Al-Qasam, from Ja'far Bin Muhammad Bin Sama'at, from Abdullah Bin Muskaan, from Al-Hakam Bin Al-Salt who narrated the following:

Abu Ja'far^{asws} said that the Messenger of Allah^{saww} said: '**Take to this Book**', meaning Ali^{asws}, for he^{asws} is the most righteous (*Al-Siddique Al-Akbar*) and he^{asws} is

the Distinguisher (*Al-Farouk*), he^{asws} distinguishes between the truth and falsehood. One who loves him^{asws} will be Guided by Allah^{azwj} and one who hates him^{asws} will be left to stray by Allah^{azwj}, and one who opposes him^{asws} follows behind him^{asws} will be Corrected by Allah^{azwj}, and from him^{asws} is the tribe of my^{saww} community, Al-Hassan^{asws} and Al-Husayn^{asws} are both my^{saww} sons, and from Al-Husayn are Imams^{asws} of guidance who will have been Given by Allah^{azwj} my^{saww} understanding, and my^{saww} knowledge. Love them^{asws} and befriend them^{asws} and do not take anyone as a confidant apart from them^{asws} lest you bring upon yourselves Anger from your Lord^{azwj}, and one upon whom is the Anger from his Lord^{azwj} has indeed fallen, and the life of this world is nothing but pleasures and vanity.'

(3) حديثنا محمد بن الحسين عن النضر بن شعيب عن أبي حمزة الثمالي قال سمعت ابا جعفر عليه السلام يقول قال رسول الله صلى الله عليه وآله ان الله تبارك وتعالى يقول ان من استكمال حجتى على الاشقياء من امتاك من ترك ولاية على واختار ولاية من والى اعدائه وانكر فضله وفضل الاوصياء من بعده فان فضلك فضلاهم وحفاك حقهم وطاعتك طاعتهم ومعصيتك معصيتهم وهم الانئمة الهداة من بعده فرك جرى فيهم روحك وروحهم جرى فيك من ربك وهم عترتك من طينتك ولحمك ودمك قد اجرى الله فيهم سننك وسنة الانبياء قبلك وهم خزانى على علمي من بعده حقا على لقد اصطفيتهم وانتخبتهم واخلصتهم وارتضيتهم ونجى من احبهم ووالاهم وسلم بفضلهم ثم قال رسول الله صلى الله عليه وآله وقد اتاني جبرئيل باسمائهم واسماء آبائهم واحبائهم والمسلمين لفضلاهم.

3 – Narrated to us Muhammad Bin Al-Husayn, from Al-Nazar Bin Shuaib, from Muhammad Bin Al-Fazeyl, from Abu Hamza Al-Thumaly who said:

'I heard Abu Ja'far^{asws} say that the Messenger of Allah^{saww} said: 'Allah^{azwj} Blessed and High Said: "I^{azwj} have Completed My^{azwj} Proof on the wretched of your^{saww} community, one who avoids the Wilayah (*Mastership*) of Ali^{asws} and chooses to be in the Wilayah of those who befriended his^{asws} enemies, and denied his^{asws} preferences and the preferences of the Trustees^{asws} from after him^{asws}, for your^{saww} preference is their^{asws} preference, and your^{saww} rights are their^{asws} rights, and obedience to you^{saww} is obedience to them^{asws}, and disobedience to you^{saww} is disobedience to them^{asws}, and they^{asws} are the Imams^{asws} of guidance from after you^{saww}, your^{saww} soul flows within them^{asws} and their^{asws} souls flow within you^{saww} from your^{saww} Lord^{azwj}, and they^{asws} are your^{saww} Family from your^{saww} clay, and your^{saww} flesh, and your^{saww} blood.'

Allah^{azwj} has Made to flow your^{saww} Sunnah within them^{asws} and the Sunnah of the Prophets^{as} from before you^{saww} and they^{asws} are the reservoirs of My^{azwj} Knowledge from after you^{saww} truly as I^{azwj} have Chosen them^{asws} and appointed them^{asws}, and Made them^{asws} to be sincere, and am Pleased with them^{asws}, and rescued is the one who loves them^{asws} and befriends them, and submits to their^{asws} preferences.' Then said: 'The Messenger of Allah^{saww} said: 'Jibreel came to me^{saww} with their^{asws} names, and the names of their^{asws} fathers, and of those that love them^{asws}, and of those who submitted to their^{asws} preferences.'

24 - باب في الأئمة ع انهم هم الذين قال الله تعالى انهم يعلمون واعدائهم الذين لا يعلمون وشيعتهم اولو الالباب

CHAPTER 24 – REGARDING THE IMAMS^{asws}, THEY^{asws} ARE THE ONES ABOUT WHOM^{asws} ALLAH^{azwj} SAYS THAT THEY^{asws} KNOW AND THEIR^{asws} ENEMIES DO NOT KNOW AND THEIR^{asws} SHIITES ARE THE PEOPLE OF UNDERSTANDING

(1) حدثى أبو جعفر احمد بن محمد عن الحسين بن سعيد عن النضر بن سويد عن القسم بن سليمان عن جابر عن ابى جعفر عليه السلام في قول الله عزوجل قل هل يستوى الذين يعلمون والذين لا يعلمون انما يتذكر اولو الالباب فقال نحن الذين نعلم وعدونا الذين لا يعلمون وشيعتنا اولو الالباب.

1 – Narrated to me Abu Ja'far Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Nazar Bin Suweyd, from Al-Qasam Bin Suleyman, from Jabir who narrated the following:

Abu Ja'far^{asws} regarding the Statement of Allah^{azwj} Mighty and Majestic [39:9] Say: **Are those who know and those who do not know alike? Only the people of understanding are mindful,** said: 'We^{asws} are the ones who know and our^{asws} enemies are the ones who do not know, and our^{asws} Shiites are ones who are the people of understanding.'

(2) حدثنا محمد بن الحسين عن ابى داود المسترق عن محمد بن مروان قال قلت لابي عبد الله عليه السلام هل يستوى الذين يعلمون والذين لا يعلمون انما يتذكر اولو الالباب قال نحن الذين نعلم وعدونا الذين لا يعلمون وشيعتنا الذين اولو الالباب.

2 – Narrated to us Muhammad Bin Al-Husayn, from Abu Dawood Al-Mustaraq, from Muhammad Bin Marwaan who said:

'I said to Abu Abdullaah^{asws} [39:9] Say: **Are those who know and those who do not know alike? Only the people of understanding are mindful,** said: 'We^{asws} are the ones who know and our^{asws} enemies are the ones who do not know, and our^{asws} Shiites are the ones who are the people of understanding.'

(3) حدثنا محمد بن الحسين عن على بن اسياط عن ابى عبد الله فسأله رجل من اهل هيت فقال جعلت فداك قول الله تعالى هل يستوى الذين يعلمون والذين لا يعلمون انما يتذكر اولو الالباب فقال نحن الذين نعلم وعدونا الذين لا يعلمون واعلوا الالباب شيعتنا.

3 – Narrated to us Muhammad Bin Al-Husayn, from Ali Bin Asbaat, from his father who said:
'I was with Abu Abdullaah^{asws}, when a man from the people of Hayt asked, 'May I be sacrificed for you^{asws}, the Statement of Allah^{azwj} the High [39:9] Say: **Are those who know and those who do not know alike? Only the people of understanding are mindful,** said: 'We^{asws} are the ones who know, and our^{asws} enemies are the ones who do not know, and the people of understanding are our^{asws} Shiites.'

(4) حدثنا احمد بن محمد عن الحسين بن سعيد عن القسم بن علي عن ابى بصير قال سئلت ابا جعفر عليه السلام عن قول الله تعالى هل يستوى الذين يعلمون والذين لا يعلمون انما يتذكر اولو الالباب قال نحن الذين نعلم وعدونا الذين لا يعلمون وشيعتنا اولو الالباب.

4 – Narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Qasam Bin Muhammad, from Ali, from Abu Baseer who said:

'I asked Abu Ja'far^{asws} regarding the Statement of Allah^{azwj} [39:9] Say: **Are those who know and those who do not know alike? Only the people of understanding are mindful,** said: 'We^{asws} are the ones who know, and our^{asws} enemies are the ones who do not know, and our^{asws} Shiites are the people of understanding.'

(5) حديثاً للحسن بن علي بن العباس بن عامر بن اسباط بن سالم قال كنت عند ابي عبد الله فسئلته رجل عن قول الله تعالى هل يسمى الذين يعلمون والذين لا يعلمون الآية ذكر مثل أول الحديث.

5 – Narrated to us Al-Hassan Bin Ali, from Al-Abbas Bin Aamir Bin Asbaat Bin Saalim who said: 'I was with Abu Abdullaah^{asws}, a man asked him about the Statement of Allah^{azwj} the High [39:9] **Say: Are those who know and those who do not know alike?** The Verse, he^{asws} mentioned the like of what he^{asws} did in the first Hadeeth.'

(6) حديثاً لأحمد بن محمد عن علي بن الحكم عن ابي حمزة عن ابي بصير عنه عليه السلام في قول الله تعالى هل يسمى الذين يعلمون الآية وذكر مثله.

6 – Narrated to us Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Abu Hamza, from Abu Baseer who narrated the following:
Imam^{asws} regarding the Statement of Allah^{azwj} the High [39:9] **Say: Are those who know the Verse**, and mentioned similarly.'

(7) حديثاً لأحمد بن محمد عن الحسين بن سعيد عن علي بن محمد عن ابي بصير قال سئلت ابا جعفر عليه السلام عن قول الله تعالى هل يسمى الذين يعلمون والذين لا يعلمون الآية قال نحن الذين نعلم وعدونا الذين لا يعلمون وشيعتنا اولوا الالباب

7 – Narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Qasam Bin Muhammad, from Ali, from Abu Baseer who said:
'I asked Abu Ja'far^{asws} regarding the Statement of Allah^{azwj} the High [39:9] **Say: Are those who know and those who do not know alike?** Said: 'We^{asws} are the ones who know, and our^{asws} enemies are the ones who do not know, and our^{asws} Shiites are the people of understanding.'

(8) حديثاً لابن ابي عاصي عن ايوب بن نوح عن العباس بن عامر عن الربيع بن محمد عن عبد الله بن عميد قال سئل أبو عبد الله عليه السلام عن قول الله تعالى هل يسمى الذين يعلمون والذين لا يعلمون فذكر مثله.

8 – Narrated to us one of our companions, from Ayub Bin Nuh, from Al-Abbas Bin Aamir, from Al-Rabi'e bin Muhammad, from Abdullah Bin Umeyd who said:
'Abu Abdullaah^{asws} was asked about the Statement of Allah^{azwj} the High [39:9] **Say: Are those who know and those who do not know alike?** He^{asws} mentioned similarly.'

(9) حديثاً لابراهيم بن هاشم عن عبد الله بن المغيرة عن عبد المؤمن بن القاسم الانصاري عن سعد عن جابر بن يزيد الجعفي عن ابي جعفر عليه السلام في قول الله تعالى هل يسمى الذين يعلمون والذين لا يعلمون فذكر مثله.

9 – Narrated to us Ibrahim Bin Hashim, from Abdullah Bin Mugheira, from Abdul Mo'min Bin Al-Qasim Al-Ansary, from Sa'ad, from Jabir Bin Yazid Al-Ju'fy who narrated the following:
Abu Ja'far^{asws} regarding the Statement of Allah^{azwj} the High [39:9] **Say: Are those who know and those who do not know alike?** He^{asws} mentioned similarly.

تم الجزء الاول من كتاب بصائر الدرجات ويتلوي الجزء الثاني منه.

This completes the first part of the book Basaair Al-Darajaat, and the second part follows from it.